The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 5.—WHOLE NUMBER 1150.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, APRIL 2, 1853. NO. 9 SPRUCE STREET.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church	at 9 A. M. and 3 P. M.
St. Luke's Church	7 " 5 "
Church of the Annunciation	9 " 4 "
Church of the Holy Communion	8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]	
Emmanuel Church	8½ A. M.
Church of the Nativity	9 "
Church of the Transfiguration	¼ to 9 " and 6 P. M.
St. Luke's Church, Brooklyn	8¼ "
[On Festivals and Fasts, a *second* service at 5 "	
Grace Church Brooklyn Heights	9 A. M. and 5 "
[On Fridays, Evening Prayer with Lecture at 8 "	

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

3 First Sunday after Easter.
10 Second Sunday after Easter.
17 Third Sunday after Easter.
24 Fourth Sunday after Easter.
25 St. Mark the Evangelist.

MAY.

1. Fifth Sunday after Easter: Rogation Sunday.
St. Philip and St. James the Apostles.
2. Rogation Day.
3. Rogation Day.
4. Rogation Day.
5. Holy Thursday, or The Ascension of our Lord Jesus Christ. [Proper Psalms instead of the Psalms for the Day.]
8. Sunday after Ascension Day.
15. Whitsunday. [Proper Ssalms instead of the Psalms for the Day.]
16. Monday in Whitsun Week.
17. Tuesday in Whitsun Week.
18. Ember Day.
20. Ember Day.
21. Ember Day.
22. Trinity Sunday.
29. First Sunday after Trinity.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Whitehouse, D.D., Right Rev. Henry J., 54 West Eleventh street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Bedell, Rev. George, 649 Broadway.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bruce, Rev. Vandervoort, 79 St. Marks Place.
Chauncey, Rev. Peter S., 177 Tenth street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. James W., 56 East Sixteenth street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, Thirty-sixth street, between 5th and 6th avenues.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Duncan, Rev. Henry E., 74 West Twenty-third street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 55 Morton street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Gardiner, Rev. Charles H., 64 West Thirty-second street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Grigg, Rev. John, 20 John street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hanson, Rev. John H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 306 Fourth street.
Hopkins, Rev. John H. Jr., General Theol. Seminary, Chelsea square.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., Mission Rooms, 19 Warren street.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d ave.
Jones, Rev. Lot, 72 Second avenue.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Mahan, B.D., Rev. Milo, 198 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Paddock, Rev. Benjamin H., 77 Second avenue.
Pardee, Rev. Isaac, 91 St. Marks Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D.D., Rev. Martin P., 24 Vesey street.
Peck, Rev. Isaac, 36 Amity street.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Spencer, D.D., Rev. Jesse A., 73 Lexington avenue.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Vermilye, Rev. Isaac D., Kensico, Weschester county, N. Y.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 870 Broadway.
Weaver, Rev. Joshua, 19 Sussex Place, Jersey City.
Weston, Rev. Sullivan H., 101 Chamber street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Chase, Rev. Moses B., U.S.N., Kent avenue, above Myrtle.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., adjoining St. Lukes church, Clinton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Alvah, Fourth avenue, near Nineteenth street.
Guion, Rev. Thomas T.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Brooklyn post-office.
Lamson, Rev. William O., 171 Sackett street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Frances, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. I., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton st.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia street.
Schroeder, D.D., Rev. John F., } 73 Henry street.
Schroeder, Rev. John F. Jun., }
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 153 Henry, corner Joralemon street.
Walker, Rev. Robert J., 147 Duffield street, near Fulton avenue.
Walker, Rev. William F., corner Smith and Livingston streets.
Webbe, Rev. William T., 172 Sands street.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 South Eighth street.
Davis, Rev. Samuel C., 124 South Eighth street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 17 South Ninth street.
Taylor, Rev. Benjamin F., 4 Lewis Place, Second street, between South Tenth and Eleventh streets, near Peck Slip Ferry.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Voorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday in the week preceding the first Saturday in each month.*

Opinion and Conscience.—A frequent result of the method under censure is the leading men to enact their opinions into laws of God. Erecting their own judgment into a court of final appeal, setting up a sovereignty of ultimate reason within themselves, they are of course free to order all their rights and duties after a way of their own, and have always a power at hand that will grant them either absolution from whatsoever they dislike, or indulgence in whatsoever they choose. Which is much the same, in effect, as the old claim of the Spirit, in virtue whereof, men have often put themselves upon measures and courses which could not be justified otherwise, and which on the common grounds of reason and experience were clearly wrong; so that nothing short of a special command or revelation from heaven, could warrant any man in taking them. This is the very essence of fanaticism, that terrible scourge which Providence sometimes lets loose upon man in punishment, as would seem, of his spiritual pride and self-will. And such a claim is in truth the natural and necessary resort of those who are bent on doing what they cannot make out to be right in any other way. Hence we read of certain religious fanatics of old, that "when they and their Bibles were alone together, what strange fantastical opinion soever at any time entered into their heads, their use was to think the Spirit taught it them." And they were no doubt the more apt to father their opinions upon the Spirit, forasmuch as other sanctions were not to be had. For men do not often, and need not ever, allege an inward voice in behalf of that which has the supports of reason, and may be justified at the bar of things. For the authority of common reason and experience is enough in questions where their verdict is to be had; and therefore, when men plead the superior authority of their individual conscience, it is shrewd proof that the former will not serve their turn, and that they wish to escape from the obligations thence derived. And therefore it is, no doubt, that pleas of conscience, save where law and reason can be clearly shown, are so general a cause of distrust. Moreover, a man is apt to stand upon this special pleading of conscience for his views in proportion as these are peculiar to himself. Than which perhaps there is nothing more intensely wrong. For what is really from reason, commends itself to reason, that common attribute of man; and therefore, if a man's views be grounded in this, instead of urging them upon the strength of what is peculiar to himself, he will appeal to that which dwells equally in other men; or, if he allege that himself alone has reason, then his very plea becomes his indictment. Assuredly, the man who thus makes his own inward peculiar sense the test and measure of truth and right, is on the extreme verge of unreason. What is especially ours, as the result of our individual castings or perceptions, is at best to be held but as opinion; and to make it matter of conscience is the very original sin of thought, and involves, as it were, a forging of the divine signature.—*Church Review.*

A LATIN HYMN.

Editors of the Literary World:

You have had, lately, several excellent versions of that fine old Latin hymn, the *Dies Iræ.* Many think that the publication of those truly catholic lyrics is the best method of drawing back the minds of men from the vapid strains of a Watts, or the spiritual sentimentalities of a Wesley or a Montgomery, to the rich mine of sacred poetry to be found in the old hymns of the Church.

I send you, therefore, a Latin hymn which has not lately been printed; at least, it cannot be found, I think, in any very modern publication. And yet it seems to possess something of the same merit, and to breathe the same catholic spirit as others of the class. It may not exhibit the majesty of the *Dies Iræ*, nor the pathos of the *Stabat Mater;* still there is, we think, a calm, beautiful, heavenly-mindedness, or spirituality, in the thought, making it worthy to be compared with the more lauded and more frequently printed productions of the kind, whilst in melodious smoothness of versification it might even be thought to surpass them.

It will be seen that, like others of the class, it presents the monkish accentual rhythm, instead of the regular classical prosodial measures. There may be found, too, some defects in its Latinity as compared with the Horatian standard; but, *when seen from the right point of view,* these mediæval simplicities of expression may be regarded as actually possessing a beauty which is foreign to the classical and uncatholic strictness. It is to be hoped that some of your readers who have been so successful in translating the *Stabat Mater* will try their hand upon an English version of this find old sacred lyric.

Yours, &c., X.

I.

Suave semper, O quam suave,
Deus meus Dominus,
Nomen tuum adorare—
Celebrare cantibus;
Gratiam docere tuam
Veniente lumine,
Atque tuam veritatem
Inumbrante vespere.

II.

Suave tempus consecratum
Spiritus ad requiem;
Nil molestum meum pectus
Agitet mortalium.
O si vere, sicut olim
Davidis psalteria,
Sancto cum concentu laudis
Consonans sit anima.

III.

Cor triumphans jubilabit
Laudibus in Domini;
Ejus verbo benedicens,
Benedicens operi.
Acta tua gratiæ plena,
Quam resplendent gloria!
Quam profunda—quam Divina,
Tua sunt consilia!

IV.

Scelerati contemplantur—
Nulla tam sublimia;
Sic viventes, morientes—
Sicut animalia,
Valde florent, donec eos
Ira tua fervida
Sempiterne condemnarit
Mortis in supplicia.

V.

At parata gloriosa
Mihi est hereditas,
Quum purgarit amor tuus
Corda mea penitus;
Quumque fuerit perfusus
Fons perennis gratiæ,
Sicut oleum sacratum
Capitis lætitiæ.

VI.

Illic oculus videbit,
Illic mens intelliget,
Omnia quæ nunc in terris
Anima desideret;
Totæ spiritusque vires
O quam suavi studio!—
Ejus mundi perfruentur
Sempiterno gaudio.

To the Editors of the Literary World:

I promptly comply with the call made in your last number, by your correspondent X, upon your recent translators of the *Dies Iræ.* The Latin verses with which he has furnished you (whatever be their age) are obviously a translation, or, at least, an imitation, of Psalm xcii. In re-translating them, however, into English rhyme, I have endeavored to adhere as closely as I can to the Latin verses, though well aware, from experience, of the impracticability of any attempt to retain in English that conciseness of which the Latin is so admirably susceptible.

Yours, &c., Z.

22d February, 1853.

I.

Joyous ever—oh, how joyous!
When, O Thou my God and Lord,
Thoughts of Thy bless'd love employ us—
Songs of praise Thy name record;
Of Thy loving kindness singing,
With each morning's dawning light,
Changeless truth to memory bringing
With the falling shades of night.

II.

Sweet each season of devotion
Set apart for holy rest!
Then be each earth-stirred emotion
Stilled within my tranquil breast.
Ah, could I the love inherit
That of old tuned David's lyre!
Could I breathe that heavenly spirit
Warm'd his breast with holy fire!

III.

Triumphing with holy pleasure,
My glad heart shall praise the Lord,
Praise Him for His word—my treasure—
Praise Him in His works adored:
Deeds of mercy—loving-kindness,
Bright with glory—how they shine!
Counsels, dark to human blindness,
Seen at length—oh, how Divine!

IV.

Sinners' rise and desolation—
Where was e'er a theme more high?
Living like the brute creation,
Like the brutes they hopeless die:
For a season they may flourish,
Quickly passing is their bloom;
Through Thy wrath they soon shall perish,
Death eternal be their doom.

V.

But an heritage—how precious!—
Unto me wilt Thou impart,
When Thou, Lord, in mercy gracious,
Shalt have washed my sin-stained heart—
When Thy stream of grace, all sadness
Banishing, is o'er me shed,
Like the sacred oil of gladness
Pour'd on consecrated head.

VI.

There mine eye shall see right clearly,
There my soul full light attain,
On the things I longed most dearly
Here to know, but longed in vain:
There shall these high themes exciting
All my faculties employ—
Studies lofty and delighting,
Source of never-ending joy.

New York Bible Society.—The Twenty-ninth Annual Report of the New York Bible Society, the labors of which are confined to this city and its suburbs, has been published, and contains many interesting facts.

The entire city has recently been explored, and the number of families visited during the whole period has been 83,008; the number of families found utterly destitute of the Scriptures, 12,621, or an average of 15½ per cent. As proof that the distribution has been discriminating, and by no means lavish, it is to be noted, that of the 12,621 families thus found destitute, 5,713 only have been supplied; and of the remainder, about one-half have refused the Bible, and one-half have been left unsupplied for sufficient reasons, inability to read being the principal one.

The distribution among emigrants for the present year has reached 15,521 volumes, without including the 10,000 volumes deposited in emigrant ships. This is an increase of 3,580 volumes over the distribution of 1851. The whole number of volumes distributed in foreign vessels, and among crews speaking foreign tongues, during the present year, including those deposited, as already stated, on board emigrant ships, is 20,458—being an increase of 7,662 over that of the preceding year. The whole number of volumes issued during the year, through all channels, has been 132,329, including 27,520 Bibles, and 94,809 Testaments. Of this number, 50,887 volumes have been gratuitous, or semi-gratuitous issues, comprising 11,608 Bibles, and 39,279 Testaments, circulated at an expense to the Society of $7,498 91. The gratuitous circulation of the year exceeds that of any previous one by 10,500 volumes, the number bestowed in foreign languages constituting a very considerable item. The total amount of payments for the year has been $39,821 35, of which $34,541 65 have been for Bibles and Testaments, and $1,345 20 donations to the Parent Society.

ENGLISH DISSENTERS AND THE ENGLISH CHURCH.

A correspondent of the *Independent*, a Congregational paper, published in New York, writes as follows:

You ask—"*Are all Dissenters taxed to support Episcopacy?*" Let me startle you with a broad and to you incredible reply: No Dissenter, no Episcopalian, no Romanist or Protestant, either in England or Ireland, is taxed to support Episcopacy! There, that's a fact! Henry VIII. did *not* interfere with the Episcopate, with the clergy, with the parochial system or their endowments. Contrariwise: it was with the monasteries, and with their immense endowments, that he dealt, and out of the revenues he endowed four new bishoprics, which he founded. (It is a curious fact that the Roman Catholic leaders sought to excite the people, by imputing to Henry VIII. that he meant to deal with the parochial system and to appropriate endowments.) Five hundred years before Henry's time, "William the Conqueror," found the Episcopate and parochial system complete. He did no more than feudalize and adapt it to his general system of government. He accounted the bishops as barons, and feudatories, liable to suit and service in their degree and after their kind. Before the Norman period the bishops' tenure of their lands was in *frank almion*—that is, of free alms—the Norman tenure by barony subjected their estates to civil charges and assessments. Still, you will say, we have not got to the estates. No, for these, in their origin, we must go to the Heptarchy; to the "free alms" of Kings, Earls, Thanes, Franklins of those early English days, must the first endowments be traced. Then, after the Conquest, churches without number were built, re-edified, endowed.

What I have said of bishops' lands also applies exactly to the Capitular bodies, that is, the Deans and Canons of Cathedrals. This statement will explain the *strange irregularity* in the incomes of Bishops—say Salisbury with its £5,000 a year, and Durham with its boundless revenue. The income of Salisbury has advanced with the natural growth of land values: but when the tract of country was given to Durham, Coal *had no recognized existence*, limestone was of no account, iron ore was naught! But now these treasures hid in the earth belonging to the see, go to augment its revenues.

Similar in principle, but varying in form and amount of revenue, is the parochial system. Here is a parish whose rector has £2,000 a year—*there* next to it is a parish worth £60 a year; one has broad acres, and tithes, the other a trifle of glebe land, or a small rent charge—the differences mostly determined by local circumstances in hoar antiquity; in some modified by recent causes, such as the expansion of a village into a large town and the immense rise in the value of church houses and lands. Seize this principle; the Episcopal Church was not endowed by formal act of Parliament, but by act of individuals, through ages, each for himself. At the Reformation *the conditions* of holding and enjoying the property were modified, chiefly in respect to the supremacy, King *versus* Pope, but the property remained in the clerical corporation or "Church," as before. The patronage of the livings, you are aware, is—I, part in the Crown; II, in the Bishops; III, in Deans and Chapters and collegiate bodies; IV, in private persons. The owner or inheritor of a great entailed estate will often have two or three or more livings in his gift, on his estate; the Baron of six or seven hundred years ago having, probably, built and endowed the churches himself; very often, as you have seen, the church itself appears to be an adjunct to the great house, as at Forest Hill. Hence it comes that you find a titled elder brother having the estate, and the reverend younger brother having the church living, the revenues issuing out of the same estate. With respect to *Tithes*, there are huge fallacies afloat. The tithes are NOT a tax upon the people, but contrariwise; they are, in fact, a kind of *state reserve*, which it would be a dead robbery of the people to abolish. I know of an estate which pays £1500 a year to a Dean. Now the land-holder *never bought* if he bought, never inherited if he inherited, the whole estate. To abolish the tithe were *to add £1600 a year to his rent-roll* for nothing, at the expense of the state. As we grow wiser and stronger, we may talk and do in respect to these tithes, and find a better use for them than pampering a Dean. But we cannot have landholders "redeeming themselves" from the burthen of tithes; they have "redeemed themselves" finely already; and hence the people, the *landless* people, and middle classes now have to pay what were public charges upon the rent of the land of the nation. That bawling Irish patriot O'Connell, and blind or cunning English legislators abolished, in 1834 I think, thirty per cent. of the tithes in Ireland. This was in point of fact a gift of thirty per cent. not to the Irish people, not even to Irish tenants, but to Irish landlords—that worthy race! Much must remain unsaid on this subject; but so much in the general.

Beside the endowments there are the *surplice fees*—that is to say, dues payable for christenings, churchings, marriages, interments; these are not heavy, though to the very poor they are oppressive—have prevented marriages of the very poor and ignorant in towns. I do not think they are strictly "canonical," but have grown from *offerings* into *dues*.

Finally, there is the Church Rate; but this is not in any degree for the Bishops or clergy. Strictly it is for the maintenance of *the fabric* of the church, with the exception of the chancel, or most holy place, that the priest himself must sustain and repair. Jew, Turk, Infidel and Dissenter must pay this. The payment is not large. In some parishes there is no Church Rate. I am parishioner in two parishes; in one I pay nothing, but though a Nonconformist was made a feoffee or trustee of considerable property belonging to the parish for centuries, property left for the repair of the church, with residue to the poor. In my country parish I think I pay yearly some ten shillings, asking no questions. I might go to the parish meeting, and have to say and do about the rate and its amount, for I am a parishioner, and it is my parish church, and I have, as we Englishmen say, a "right" to church and churchyard; and should I die, my poor remains may be taken to the burial ground of forty generations of parishioners, and however my Anglo-Catholic parish priest may dislike it, he must bury the body of the resolute Nonconformist as a "brother departed" "in sure and certain hope of a glorious resurrection unto Eternal Life."

There can be no "defunct parishes." See you, the parish is a *distinctly defined territorial portion:* cultivated land does not pass away, nor esquires, farmers, laborers.

There are hundreds of clergymen and curates in the Establishment, who after having expended £1200, or £1500, or £2,000, in Oxford or Cambridge, for education and maintenance, do not now receive £100 a year from "the Church," but live mostly on their own means.

Mr. Webster's Farm and Stock.—Mr. Webster's property, landed and personal, was pretty large. His stock upon his farm had very great value. We have never seen the man who could give such an interesting and complete disquisition in relation to his domestic animals. He was not more quick to apprehend the most hidden point in law or casuistry or logic, and to turn it over in all its bearings and relations, than at a glance to read the character and qualities of cattle. He seemed to have a passion for good farm stock. He was once showing a few friends over his wide domain at Marshfield, and pointing out his animals, when, upon reaching a field upon which an hundred head of cattle were feeding, he stopped and stood gazing at them some moments before speaking. He appeared to doat over them. "There," said he, pointing to a small animal lying down, "there is a cow that I will put against even yours in New Braintree or Barre. She is of the Ayrshire and Devon, was five years old in June, and since the 24th day of May last she has yielded —— pounds of milk at night, and —— pounds in the morning;" and so he continued in relation to any other about which he was questioned. "Happy the man," said he, "who can say as the Duke of Devon did to me—that he knew his name would live and have a place in the realm so long as good cattle should exist in England."

It is a singular coincidence, that almost the last letter Mr. Webster wrote with his own hand, only four days before his fatal attack, was to Mr. Stetson of the Astor House, in relation to this favorite subject of his care and attention. His attachment to this pursuit was noble. He almost lived out of doors, when at home. He watched and studied every department of agriculture with a devotion that was equally a delight. These thoughts never left him, and even in his last sickness he had much to say about his plans in this pursuit.

Such of our readers as are familiar with the life of Burke, will recollect a tender passage in his last days upon the earth, relating to an animal which had been a favorite of his deceased son. Mr. Burke was then broken with grief, and gave some signs of the infirmities of a noble mind. With Mr. Webster it was different; this was a subject endeared to him by his protracted experimental exertions to improve the agriculture of his country. In its prosecution, as at once a recreation from public cares and a duty to his countrymen, he became attached to the fine animals upon his field, in a manner which charmingly illustrates the simplicity of his nature. In one of the days of his illness, it is said, he sat up, supported by a friend, and looked out with fond interest upon his herds, which had been driven up near to the mansion at his request. No man has done so much to lend a blended dignity and attraction to the estimation in which agriculture is held in this country.—*Worcester Ægis.*

If any one will tell me how truth may be spoken without offending some, I will spare no labor to learn the art of it.—*Bishop Horne.*

COMMUNICATIONS.

For The Churchman.

THE CHORAL SERVICE.

Mr. Editor: "An old-fashioned churchman" addresses a long communication "to the editors of the *Courier and Enquirer*," complaining of the choral service in Trinity church, on Friday morning, the 18th ult. He tells them that, "*many an honest old-fashioned American heart has sickened and shuddered at this unnatural innovation upon the old-established customs of the American Protestant Episcopal Church.*" This "humble and true-hearted Christian" is in "the habit, as often as he can, to attend the daily morning prayers (at nine o'clock) in Trinity church;" and that after "uniting in the exercises of prayer and praise," he "feels better prepared to encounter the trials and temptations of the day."

But instead of fixing his mind upon the solemn duty he is about to perform, his attention on entering is arrested by the "*large number of persons*" present; he watches their "excited movements," "their whisperings and turnings about," and "*notices on all sides*" as he tells us. This, indeed, is rather a singular preparation for an old-fashioned churchman to unite in the worship of the sanctuary; and I have no doubt he "debarred himself and many others," by his conduct, "from the privilege of joining in the exercises of the Church." When the choral service begins, he thinks of "Niblo's;" it is "as torture to him to sit there" (in Church), and he imagines he sees "*a heartless show*" and a "*mocking profanation.*" His piety, as well as his charity, leave him in an instant; what to others appeared devout and holy, he terms "*a pompous mockery of religion,*" and a "*mere hollow, vain-glorious, Pharisaical clamor;*" and instead of going to the proper authority with his complaints, he unburdens himself to the editors of the *Courier and Enquirer*, and becomes the accuser of his brethren in a daily political journal. This is a rare specimen of "old-fashioned" churchmanship.

But it was not my intention to rebuke the writer; reflection and prayer may make him more charitable and humble; I would only suggest a few remarks in favor of the choral service.

It the fifteenth, the sixteenth, and twenty-third chapters of the first book of Chronicles we find an enumeration of all the musicians employed by David in the service of the Ark, before the temple was erected. Four thousand of the Levites were appointed to praise the Lord with instruments; and the number of those who were instructed and cunning in song amounted to two hundred and eighty-eight. The Hebrews chant with peculiar pathos and effect the whole of their Bible; and as they say, after the manner it was delivered to them. According to Jarehi, a learned Rabbi, the Jews are prohibited from repeating the commandments in any other manner, than as they were recited or chanted to them by Moses; the tune of which is supposed to have been faithfully handed down from father to son, until about the fifth century, when Rabbi Aaron Ben Aser invented certain characters to represent the accent and true tone that were given to each word.

Dr. Gauden, Bishop of Exeter, in his "Considerations touching the Liturgy," says, "there is no scruple but that even in prayer, and the deepest notes of that, viz: penitentials, both music of voice and instrument may be so gravely and solemnly applied, as may much fit the temper of men's spirits, and the spirits of that duty, when either sad or solemn with grief, or cheerful and exalted with joy."

We find in the second book of Chronicles, twenty-ninth chapter, that "Hezekiah and the princes commanded the Levites to sing praises to the Lord with the words of David and of Asaph; and they sang with gladness." This command of Hezekiah came from God, and was approved by Him. Our "old-fashioned churchman" tells us that "*the gospel is meant for us all;*" and that he does "not object to Church music in its proper time and place;" and yet no metrical verse is found in the Old Testament, nor in the songs of the blessed, which are represented singing in the Revelation. We know that poetry and verse were in very high reputation when the Psalms were first translated; the priests and prophets of the heathen wrote their hymns in verse; and we know not but for this reason the Holy Ghost thought fit that such as were inspired by him should decline that way of recording their prophecies and praises. Christ sang with his disciples at the Holy Supper; and no doubt they often strengthened themselves with spiritual songs under their persecutions and sufferings. The solitary mount and the desert, where he frequently poured out his heart, no doubt often re-echoed with songs divine. Yes, it is not at all unreasonable to suppose that Christ held all his converse with Heaven in song; He came from Heaven and music is the language of that country.

I would occupy too much space in your paper, Mr. Editor, if I should give you extracts from Clemens Allexandrinus, from Philo, from Celsus, from Eusebius, from St. Chrysostom, from St. Augustine, and others, to fortify my remarks. Luther, besides translating most of the ancient ecclesiastical hymns, the Creed, the Lord's prayer, and the Liturgy into German verse, in order to be sung, wrote also his Catechism in verse, which was set to music in four parts by Henry of Gottingen, and even the Augsburgh Confession was done in verse, and likewise set to music.

In the full cathedral service of the Church of England, the prayers, the litany, the decalogue, the epistle, and the gospel may be said or sung; and where there is provision made for the maintenance of a sufficient number of musicians for this purpose, there they are to this day generally performed by the priest and the choir. In the United States the Episcopal Church has hitherto been too poor to perform her services with that magnificence and effect which her ritual and her rubrics permit; but it is to be hoped that as her members increase in numbers and in piety, no money will be wanted to render the services of her temples worthy of the Deity she worships. The ceremonies of our holy religion address themselves to our feelings, and will more surely fix devout and moral impressionss through the medium of our senses. They will raise up and elevate the soul to religious fervor; bend the haughty spirit to contrition, and display to man the majesty and glory of his Creator; they will soothe with the tenderness of divine mercy, and inspire him with holy raptures of thanksgiving for the great blessings which he receives.

Germanicus.

For The Churchman.

St. James v. 14, 15. "Is any sick among you? let him call for the Elders [Presbyters] of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Mr. Editor: Mr. Matthew Henry, the Presbyterian Commentator lately quoted in your paper, has the following observations on the verses on which the Papists profess to rely to support their doctrine of "Extreme Unction." I have nothing additional to offer, except that the "saving of the sick" is ascribed by St. James, not to prayer independently, but to unction and prayer combined. If it were not so, the anointing would have been omitted.

Very truly, yours, Q. P. O.

"In the times of miraculous healing, *the sick was to be anointed with oil in the name of the* Lord. Expositors generally confine this *anointing with oil* to such as had the power of working miracles; and when miracles ceased, this institution ceased also. In St. Mark's gospel we read of the *Apostles anointing with oil many that were sick and healing them*, vi. 13. And we have accounts of this being practiced in the Church 200 years after Christ; but then the gift of healing also accompanied it. And when that miraculous gift ceased, this rite was laid aside. The Papists indeed have made a sacrament of this, which they call the Extreme Unction. They use it not to heal the sick, as it was used by the Apostle; but, as they generally run counter to Scripture in the appointments of their Church, so here they ordain, that this should be only administered to such as are at the very point of death. The Apostle's anointing was in order to heal the disease; the Popish anointing is, for the expulsion of the relics of sin, and to enable the soul (as they pretend) the better to combat with the powers of the air. When they cannot prove, by any visible effects, that Christ owns them in the continuance of this rite, they would, however, have people to believe that the invisible effects are very wonderful. But it is surely much better to omit this *anointing with oil*, than to turn it quite contrary to the purposes spoken of in Scripture. Some Protestants have thought that this anointing was only permitted or approved by Christ, not instituted. But it should seem by the words of St. James here, that it was a thing ENJOINED in cases where there was faith for healing. And some Protestants have urged for it, with this view. It was not to be commonly used, not even in the apostolical age; and some have thought that it should not be wholly laid aside in any age: but where there are extraordinary measures of faith in the person anointing, and in those that are anointed, there may an extraordinary blessing attend the observance of this direction for the sick. However that be, there is one thing carefully to be observed here, that the saving of the sick is not ascribed to the *anointing with oil*, but to prayer."

For The Churchman.

THE NON-RELIGIOUS COMMON SCHOOL SYSTEM.

Rev. Sir: Believing the system so generally adopted on this continent of instructing the masses of the people in secular knowledge altogether apart from religious training to be alike dishonorable to God, subversive of national morality, awfully dangerous to individual happiness either present or future, I beg to submit a few thoughts upon the subject through the columns of your very valuable paper. My remarks are based on what is to you a foreign publication, the Appendix to the "Canadian Common School Report" for 1851, drawn up by Dr. Ryerson, the chief superintendent, and recently published by the Provincial Government. But as the secular Common School mania in both countries is *the same*, the refutation of their principles must of course *be identical;* and in the Appendix to which I allude, and from which I shall largely quote, Dr. Ryerson has adduced the popular fallacies in favor of the non-religious Common School system, of which he is a devoted admirer. I am ashamed to say that you will perhaps discover that our Canadian chief superintendent of Common Schools speaks of England with no very filial respect, while he is a great admirer of some American institutions which the best and wisest men among yourselves would willingly see altered: this may compel me to speak with a plainness upon the evil effects of non-religious schools in your land, which I the more regret on account of that respect and regard, as I trust your readers know me well enough to believe that I feel for the American branch of Christ's Holy Catholic Church. But I must hasten to consider the document itself.

1. Dr. R. opens by an attack upon England, thus: "The question of religious instruction . . . has hitherto deprived England of a national system of education, permitting to it nothing but a series of petty expeditions in varying forms of government grants to certain religious denominations, while the great mass of the laboring population is unreached by a ray of intellectual light, and is 'perishing for lack of knowledge',* amidst the din of sectarian war about 'religious education,' and under the very shadows of the cathedral and the chapel." The Chief Superintendent well understands the value of large assertions, boldly made, in swaying the public mind, especially where "his adversary, who, coming after, would search him," has not the same means of making himself heard.

That in a country so densely populated as England, much ignorance, both moral and intellectual, will prevail, is certain; at least until that brotherly love, which is ordinarily only the result of early religious training, is much more prevalent than, alas, it is anywhere at present. But that this ignorance prevails to the extent, or from the causes which the preceding extract would insinuate, is certainly a misrepresentation. A considerable portion of my life was spent in the manufacturing districts of England, and from personal knowledge I can declare that Sunday School instruction was very general; and most sincerely do I wish, that deep as are the evils, yea, and the guilt, both legislative and proprietary, connected with our manufacturing system—yet, I repeat, sincerely do I wish that I could see even the same evidence of a pervading religious influence on this Continent, which I there habitually saw. But Sunday School operations our secular Common School system also entirely undermines, as I purpose to show in a subsequent letter.

The need, however, of a far more general and thorough education of the masses, especially as it tends to advance their moral and religious principles, no one acquainted with England will deny. Let, however, the friends of mere secular education remember, that it is owing to men of their principles, that England is not now rejoicing in a more efficient system of education, religious and secular; for it was the bitter opposition of the *liberal* party to the Church of England, which overthrew the Factory Education Bill. But the Chief Superintendent will triumphantly say, that this was the very consequence of insisting on a system of *sectarian* education! I grant it; yea, and will plead guilty, not only on behalf of the Church, but of England also, to the charge that they think it safer to give *no* education than to give an *irreligious* one! Let, then, the shame, aye, and the deep sin of an uneducated people rest upon those whose *unholy hatred* prevents the people being educated as *men* and as *Christians.*

England fully admits the principle that "knowledge is power," and, thank God, she has, as yet, acted on the further belief—founded on that sacred volume which was for so long the basis of her legislation—that "power," without the grace and wisdom to use it aright, is a fearful weapon of impiety towards God, and of misery and anarchy in the commonwealth! Hence she has hitherto refused to aid in imparting earthly and intellectual knowledge unless accompanied by that religious instruction and training which is the *only* guarantee for its right use. May she ever continue to follow this course, sanctioned as it is by the wisdom that is from on high! And with all England's evils and faults, we challenge Dr. Ryerson to point us out, among the nations who have put intellectual instruction dis-sociated from religious training, in the fore rank of their national policy, one in which scriptural, religious principle is at this moment so generally diffused, and which under the Divine blessing has ridden so triumphantly over the political storms and social convulsions of the last sixty years!

But that neither England nor England's Church undervalues education in the proper sense of the term, that is, religious and intellectual training, I will adduce the testimony, first, of an American prelate, and then of an English Wesleyan Minister. That noble-hearted prelate, the Rt. Rev. Samuel A. McCoskry, D.D., LL.D., Bishop of Michigan, thus expressed his sentiments at a meeting in Exeter College, Oxford: "On behalf, then, of the American Church, I heartily thank you for your kind expression of esteem; and permit me to say, that one of the greatest comforts for the present and the future with regard to ourselves, *is the connection which I see everywhere in England between religion and education. It is this which is the security, and will be the security of your land.* 'Dissever them'—I believe it was the remark of an eminent invividual in your own land, whose name is always remembered with gratitude, the Duke of Wellington—I believe it was he who said, '*Dissever religion and education, and you will only make men clever devils!*' It has always been so; and if there is one thing in our land (the United States) which we deeply deplore, and with respect to which we look to the future with feelings of disaster, it is that severance." Such are the sentiments with respect to the *inseparable* union which ought to subsist between religion and education, and such his admiration of the conduct of England herein, of an *American* Bishop. How beautifully it contrasts with the unfilial slanders of a Canadian Chief Superintendent of Common Schools.

In a letter recently reprinted in the Methodist *Christian Guardian*, and supposed to be written by the Rev. Doctor Hannah, one of the most able of the English Wesleyan Ministers, language almost equally strong as the above is used, as to the energy and success with which the Anglican Church is endeavoring to educate her people, and to this, as one chief cause, he attributes the rapid increase of the Church. I regret that the paper in which an extract from this letter appeared, is destroyed; however, the Doctor concludes thus—"From this it will be seen that the relative strength of the religious parties in this country (England) has, during the period referred to, been very much changed; the Church having in that time gained much ground; and if the non-conformist bodies have not actually lost ground, they have relatively done so by the growth of their rival (the Church of England)."

Again contrast the candor of the English Wesleyan Minister, with the want of it in the Canadian politico-Methodist Minister. Adieu for the present.

Yours truly, A Catholic.

Diocese of Toronto, March, 1853.

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* What a strange perversion of Holy Scriptures. The "knowledge" here spoken of is certainly religious, not "intellectual," and verily it is *this holy knowledge* that the nations are suffering for lack of.

For The Churchman.

Mr. Editor: I am, I trust, an honest inquirer after truth; and my object in this communication is to obtain some information upon a subject, which has recently perplexed me no little. I have been recently led—I trust providentially—to a critical examination of the subject of Episcopacy, and to acquaint myself with the doctrines and usages of the "Protestant Episcopal Church." I commenced this examination with *no ordinary amount* of prejudice against the Episcopal Church. But as I proceeded with the examination, I found that the unfavorable opinions which in most matters I had formed concerning the Episcopal Church, were the result of my ignorance concerning her doctrines and customs. I am compelled *now* to say, that in the *main* I love and admire the Episcopal Church: but she appears to me *rather exclusive* upon the subject of *Ministerial Ordination.*

In my reading and meditations upon that subject, the following case presented itself to my mind, and I will be grateful to you, or any of your readers, for a satisfactory explanation.

Here is Mr. A, who has been regularly ordained Deacon, Presbyter, and Bishop in the Church of Rome, and the hands of a legally ordained Bishop have been upon him at each ordination.

There is Mr. B, who, having been duly ordained a Deacon and Presbyter by a Bishop of the "Church of England," is afterwards ordained a Bishop by the Rev. John Wesley, assisted by several Presbyters of the "Church of England"—Mr. Wesley himself being nothing but a Presbyter of that Church.

Well, if I understand the teachings of the Episcopal Church upon the subject of the ministry, there are three things essentially necessary to constitute a true *Christian Bishop.*

First—He is to be a man of *genuine piety.*

Secondly—He is to be "inwardly moved by the Holy Ghost to take upon him this Office and Ministration."

Thirdly—He shall be regularly ordained, first a Deacon, then a Presbyter, afterwards a Bishop; each ordination being performed by a Bishop, assisted by Presbyters, or by Bishops.

Now to understand this case clearly, it must be assumed that A is not inwardly a Christian, and therefore was never called of God to the ministry; and that B is a man of genuine piety, and has been moved by the Holy Ghost to take upon himself the office and work of the Christian ministry.

Now if the definition above given of a Christian Bishop be correct, it appears to me that neither Mr. A nor Mr. B can, strictly speaking, be called such; for all those things necessary to constitute a Christian Bishop, will be found in neither of them. A lacks two of those essentials, and B lacks one. The two which A lacks, are exclusively the work and gifts of God—I mean piety and a Divine call by the Spirit to the Ministry; the one which B lacks, is that which is received qualifiedly from man; that is, it is entrusted to the Church, and is communicated by her, through men (Bishops), and consequently may often be not only injudiciously, but iniquitously imparted.

Now suppose we could obtain ordination from no one except A or B. To which shall we go? If we prefer ordination at the hands of A, would it not look as if we regarded the simple fact of a Bishop's hands being placed upon A's head at ordination, though he be a Simon Magus, and have "come without being called," as being of more value than piety and a *Divine call to the ministry?*

Again, there are two things which utterly disqualify A for the office of a Bishop; i. e., his destitution of piety, and a call to this office by the Holy Ghost.

With B there is only one thing which disqualifies him from being strictly and scripturally a Bishop; i. e., his not being ordained by a Bishop. Now if, under those circumstances, we would prefer ordination at the hands of A instead of B, would it not look as if we considered an irregularity in B's ordination as more offensive to God, than a wicked life in B, and also the *dreadful* sin of his thrusting himself presumptuously where he was not called?

Episcopalians consider B's case as applying to the Bishops of the Methodist Episcopal Church; for if the ordination of Dr. Coke was irregular, the same irregularity attaches to all the Bishops of that Church. Very well, here comes a Roman Catholic priest, who has been ordained by A; he wishes to be a member and minister of the Episcopal Church; you receive him at once as such, without requiring him to be re-ordained.

Then, here comes a Presbyter of the Methodist Episcopal Church, who has been ordained *by* Bishop Soule, *with* the laying on of the hands of a Presbytery, composed of such men as Drs. Elliot, Bond, Peck, Lee, Collins, and Winans; men who have distinguished themselves by "labors more abundant" in the cause of Protestant Christianity; this Methodist minister wishes to become a member and minister of the Protestant Episcopal Church; but you will not suffer him among you as a minister without *re-ordaining him*, after he has served a term of probation, which you do not require of the Roman Catholic priest. Now what I object to *so much* in this procedure, is not the re-ordaining the Methodist, *as* the *not* re-ordaining the Roman Catholic, and the requiring a term of probation of the *former* not required of the latter. And even if the Methodist must be re-ordained, why not admit him to the ministry, at the same time *with* re-ordination, that you do the Roman Catholic *without* re-ordination? It must be remembered too, that Episcopalians regard Roman Catholics as in a state of schism—schism in every form which that crime is capable of assuming. (See Bishop Whittingham in *The Churchman* of Feb. 26th.) Now as the Protestant Episcopal Church is justly regarded as the "Bulwark of the Reformation," and since she has furnished so many distinguished martyrs in attestation of the truth of Protestant Christianity, why should she deal more harshly with schism assuming a Protestant form, than when wearing the garb of the "Mother of Harlots?"

One Looking for the Old Paths.

Every Day Denial.—Every day deny yourself some satisfaction. Your eyes, objects of mere curiosity; your tongue, every thing that may feed vanity or vent enmity; the palate, dainties; the ears, flattery and whatever corrupts the heart; the body, ease and luxury, bearing all the inconveniences of life—(for the love of God) cold, hunger, restless nights, ill-health, unwelcome news, the faults of servants, contempt, ingratitude of friends, malice of enemies, calumnies, our own failings, lowness of spirits, the struggle in overcoming our corruptions; bearing all these with patience and resignation to the will of God. Do all this as unto God, with the greatest privacy.—*Bishop Wilson.*

For The Churchman.

PRAYER.

Why should men pray? God requires them to pray. The Bible is full of proof of this. Human weakness and presumption may ask why an Omniscient God should be told our wants, and an Infinitely Good Being be supplicated for His mercies. It is a sufficient answer that *He* has seen fit to order that it shall be so. He commands us to pray, exhorts us to pray, and condescends most affectionately to urge us to pray, and to promise to reward us for praying. Men can make no consistent profession of allegiance to Him, can cherish no warranted hope of His mercy, and cannot expect to escape the severity of His just displeasure, if they neglect this duty.

That God has a right to dispense His favors according to His own pleasure, none will deny. In His dispensations towards men, He is pleased to have respect to the moral agency which He has given them, and to make themselves, in a very important degree, instrumental to their becoming objects of His mercy. This appears in all that revelation teaches us respecting His nature and ours, and respecting His dealings with our race. In His wisdom He has been pleased to make prayer a principal means of obtaining His favor. However they who neglect it may appear to enjoy His smiles, it is only in unreal and transient pleasure; not in that true happiness which they only experience, whose hearts are turned, in gratitude, love, and devotion, to the Father of all Mercies. Disappointment and sorrow will bring mournful proof of this.

Even if the praying Christian is denied the favor which he asks, he is supported and comforted by the sure persuasion that the denial proceeds from the very goodness in which he trusts, because of his own want of a true estimate of what he seeks; and by full confidence that his Heavenly Father knows it to be of a character, or to threaten consequences, unfavorable to his happiness and well-being. He doubts not, therefore, that there is wisdom and goodness in that Father's decision, be it what it may; and that it is the best answer his prayer could receive.

Respecting spiritual mercies—the blessings designed for man by the redeeming love of God in Jesus Christ—the humble Christian may cherish the sure and certain confidence that they will be the reward of that praying which springs from true and living faith, and is earnest and constant. The promises of God to this effect are so many, so strong, and so unqualified, that there can be no room for doubt.

In answering prayer for spiritual blessings, there may indeed be delay, as a wise trial of the Christian's fidelity, constancy, and devotion; or a just punishment for past neglect, insensibility, or remissness; or a monitory lesson of the tendency of sin to alienate the heart from God, and disqualify it for His mercy; or a means kindly used to stir him up to greater earnestness and diligence. But it were sin in him to despair. God will surely keep and perfom His word. The Christian who prays in true faith, diligently, and with sincerity proved by his life and character, will not be cast off. He that asks will receive. He that seeks will find. To him that knocks the door will be opened. Let him continue to ask and seek and knock, thus faithfully, diligently, and sincerely, and however God may, for a while, wisely and kindly try him, He will yet show Himself gracious. The trial is in love; and that will sustain the true Christian under it, and bring him safely and happily through it.

And manifold and truly precious are the blessings flowing from that grace and mercy of God through Jesus Christ, for which He teaches and encourages us to pray; pardon of sin, and the justification of the sinner, through the blood of the everlasting covenant; the illuminating and enriching of the mind with celestial truth; the renewing and sanctifying of the heart and life; ability to walk in the ways of holiness and peace; the purest enjoyment of this world's happiness; strong consolation and sufficient support under all afflictive dispensations; a hope full of immortality when this mortal life departs; and everlasting joy in the kingdom of heaven. For these things we are to pray; and if we ask them aright, we have promise that they will be granted.

Prayer furnishes one of the principal evidences of that characteristic of God's dealings with us, whereby He adapts the dispensations of His grace to the nature which He has given us. Having created us moral agents, and furnished every man with grace sufficient to give his moral agency a right direction, He makes its due improvement a means of growing in grace. Good habits—as we say, speaking after the manner of men—strengthen the will and ability for good: that is, as we properly apply our moral agency, God, by His Spirit, enables us to turn it to still better account, and clears away obstructions to a right judgment and a good will, to be therein exercised. The habitual interesting of the mind, honestly and sincerely, in true Christian prayer, is one of the best means of having it drawn off from worldly and sinful appliances, and given to the affections and duties of evangelical faith, piety, and charity.

In order that our prayers may be of the true Christian character, we must be deeply impressed with a sense of our entire dependence upon God, and that, in a state of utter unworthiness of His favor, arising out of native corruption and actual guilt: we must feel and own that all our hope must arise from the merits of the redemption that is in Christ Jesus, and from our unreserved and cordial receiving of Him, and entire surrendry of ourselves to Him, as our only Saviour, in the nature, character, and offices revealed of Him in holy Scripture: we must rely only on the grace of the Holy Spirit for ability to serve God, do our duty, and work out our salvation: our hearts, minds, and souls must be imbued with humility, penitence, reverence, love, and godly fear; with entire confidence in the justice, wisdom, and goodness of all God's dispensations; with gratitude for all His mercies; and with all the high and holy requisites of Charity with our fellow-men.

St. Paul, as he was moved by the Holy Ghost, exhorted that we "pray without ceasing."[*] How can this be done? Not literally, of course: that is, not by the Christian's being always in the act of prayer. The precept, however, clearly enjoins the *constant habit* of prayer, by devoting to it stated and special times, of frequency and length proportioned to the claims of Him to Whom we are to pray, to the infinite importance of the duty, to our sincere and heartfelt desire to be faithful to it, and to the opportunities which Providence, in calling us to our respective states of life, may be pleased to allow.

The least appropriation of time to *private devotion* which can be considered as at all coming up to the measure of Christian obligation, is a short period at the commencement and close of every day. It is hard to conceive of any circumstances which will not allow of this, if the heart truly desires it; or of many, which will not allow of more.

Conscientious regularity should be observed in attendance on *the public services of the Church* every Lord's Day, subject to no other interruption than, for necessity or charity, is unavoidable. The same services, also, at other times, and particularly on the Church's holy feasts and fasts, should command cheerful and devout attention, as other duties will allow, as welcome expressions of gratitude, love, and devotion, and means of grace and salvation. We cannot be too thankful for those good influences of the Spirit of God which have, of late years, led to the revival, in various places, of Daily Morning and Evening Public Prayer. Pious people should rejoice in practical manifestation of gratitude for this pouring out upon the Church of "the spirit of grace and of supplications;" and in yielding what instrumentality they can to promoting its greater extent and efficiency. And all Christians should seriously consider that every such opportunity within their reach increases their responsibility. Surely, also, devout and pious minds will not forget, in reference to all their religious opportunities, that the question to be asked of themselves is, not how much they *must*, as *positive duty*, but how much they *can*, of *choice*, and with holy *desire*, as a grateful and affectionate *free will offering*, do for God, and for their souls.

On families, devolves the farther obligation of *daily domestic worship*.

A uniform habit of prayer all may and should maintain. Every principle of human nature will be violated, and the most solemn representations of God's word falsified, if, without it, estrangement from religion, and the consequent forfeiture of its blessings, do not ensue. A prayerless man cannot be a truly happy man. There is a void in his heart which he seeks in vain to relieve. The more he betakes himself to other means of relief, the more wearying and vexatious become his disappointments, the more intricate his difficulties, and the farther off his soul from peace; and, unhappily, the more stubborn his disinclination to apply to the only sufficient resource. But God still waiteth that he may be gracious. The threatened hopeless, endless misery may be warded off, if he will but truly call on God for mercy, and take the mercy which He holds out through Jesus Christ.

If we would be true to the principle of praying without ceasing, we must be careful never to have our minds in a state of indevotion, or unfitness for communion with the Deity. The faith, penitence, humility, charity, and devotion, essential to true prayer, should be always ours. If they are, we shall be in perpetual readiness—as reasonable beings and good Christians should be—thankfully to avail ourselves of such opportunities of religious exercises as, at proper times and places, may occur: for all times and all places are not suitable for the introduction of such exercises; although in none should the heart be unfit for them.

What is called *ejaculatory prayer* is a valuable and interesting employment of a devout Christian. By this, in the various events of life, its pursuits, enjoyments, and sorrows, wherever and whenever occurring, his heart often rises to God in an unuttered emotion of thanksgiving or adoration, in an humble penitential confession, or in a petition for mercy. And that degree or kind of devotion to either the pursuits or pleasures of the world, which at any time unfits the mind for communion with God, is ungrateful to Him, and dangerous in itself.

Let the Christian seek the grace of God, without which he can do nothing, that the true spirit of prayer may be excited and cherished in him; and that his devotions, directed and furthered by that grace, and recommended by the merits of his Advocate and Intercessor with the Father, may be successful means of the temporal, spiritual, and eternal benefits, for which they are required.

The happiness of heaven is revealed to us as embracing—not indeed prayer, in the strict sense of the word: for in the eternal enjoyment of infinite good, there can be no more need of supplication—but *devotion*, pure, ardent, absorbing, untiring, devotion. Surely then heaven can be no place for the prayerless and indevout: nor for those whose devotions are made subordinate to love of the world, and of the things that are in it: nor for those who waste their religion on mere feeling, disorderly, it may be, and therefore unchristian, and at best transient and of little practical effect; nor for those whose devotions mainly consist in mere form, or fail to bring their hearts under holy influences, and to sanctify and control their affections, dispositions, and tempers. But it is the kingdom prepared for those truly blessed of the Father, who worship Him in spirit and in truth; who pray because they love to pray; and whose prayers are, by the divine blessing promised to all who will receive it, at once the sanctifying cause, and the holy and constant effect, of a life of true and thoroughly operative faith in the Son of God. The closet of private devotion, the circle of family worshippers, and the holy solemnities of the temple and the altar, so justly dear to them, and therefore so faithfully and constantly enjoyed, are delightful presages of the glorious services of the Church triumphant. Fixing on these their ardent faithful hope, and striving that their religion here may be blessed as effectual means of increasing meetness for this its consummation, they go on their way rejoicing. Their Saviour, through the hallowed services and ordinances of His Church militant, directs and furthers them by His grace, and will bring them finally, through the merits of His atonement, to His Church triumphant, where the devotions of earth will be exchanged for those of heaven.

B. T. O.

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[*] 1 Thessalonians, v: 17.

CHURCH FOR THE DEAF AND DUMB.

We have already several times made some notice of measures taken in behalf of this most interesting class of people. The cause is so good that, to secure friends, it needs but be plainly stated. The following statement presents a reliable estimate of what is wanted, and an answerable proposal of means for securing it.

The undersigned, appointed a Committee, at a meeting held on Thursday, the third day of March, instant, to consider the expediency of providing a permanent place of worship for the Deaf and Dumb, submit the following statement:

The number of the deaf and dumb, at present residing in this city, and who are chiefly the graduates of our Institution, is not far from one hundred. This class of persons will increase with the increase of the general population, so that instead of being reckoned by tens, as they now are, the time is not remote, when they will be counted by hundreds; for the same motives, which induce professional and business men to resort hither, will also lead them to select the city as the place of their residence.

Since it must be obvious, from the nature of their infirmity, that they cannot enjoy the privilege of public worship, conducted in the ordinary mode through the medium of vocal speech, it is the dictate of Christian philanthropy to make provision to meet their spiritual wants, by the erection of a Church edifice, and by instituting a form of service adapted to their condition, in which they can participate intelligibly and profitably through the medium of their own vernacular language of signs.

No man can habitually absent himself from the ministrations of God's house, without endangering his best interests for eternity; and the deaf and dumb, though compelled from necessity to forego these privileges, are not an exception to this remark, especially, as some of them are wholly untaught, and others still have too imperfect acquaintance with language to understand written discourse. Their only means, then, for religious instruction and improvement is through the language of action.

But not to dwell upon the importance of this enterprise, in a religious point of view, which none can question, there are many collateral advantages which plead earnestly in its behalf. It is reasonable to hope that it will lead them to a better observance of the Lord's day; withdraw them from temptation, or give them strength to resist it; inculcate the virtues of industry, frugality, temperance; promote their intellectual improvement, and by awakening mutual sympathy, prompt to acts of Charity and benevolence.

This undertaking is not to be regarded in the light of an experiment merely. For five months past a small congregation of deaf mutes has been assembled on the Lord's day, in the small chapel of the University, which enjoys the ministrations of the Rev. Thomas Gallaudet, one of the professors in our Institution, through whose commendable efforts it has been gathered. A Church has been organized under the sanction of the Provisional Bishop of the Diocese; the Communion has been celebrated, and there are several prepared to present themselves for Confirmation.

In view of the foregoing brief statement of the wants of the deaf and the dumb, and of what has already been done in their behalf, the way is prepared for an urgent appeal to the benevolent and wealthy of our citizens for funds to erect a church for their benefit. To secure this object the sum of twenty thousand dollars is needed. The appeal is made in the confident belief that it will be heard and answered. No class of the afflicted, during the personal ministrations of our Saviour, received from him more compassionate attentions than they.

By the blessing of God on this instrumentality, their temporal interests will be promoted, and they will be taught to look with the eye of faith to that better land, where tears shall be wiped from all faces, and where the ears, closed to all earthly music, shall waken the symphonies of angels' harps.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Jona. M. Wainwright,
Benj. C. Cuttler,
Benj. I. Haight,
Gregory T. Bedell,
Francis Vinton,
G. Jarvis Geer,
Sullivan H. Waston,
J. Wetson Webb,
Cyrus Curtis,
Robt. D. Weeks,
Prosper M. Wetmore,
Benj. R. Winthrop,
Harvey P. Peet,
Robert Gracie,
Augustin Averill,
W. A. Spencer.

New York, March 14, 1853.

Subscriptions will be gratefully received by either of the above named Committee, or by Mr. Averill, who has kindly consented to act as Treasurer. His address is No. 47 South street.

THE NEW BISHOP OF LINCOLN.

We congratulate the Church on the happy termination of what may be called the late Episcopal crisis, by the appointment of the Rev. John Jackson, the rector of St. James', Piccadilly, to the See of Lincoln, vacated by the death of the late Dr. Kaye. The selection is one which will, on more than one account, give universal satisfaction. Not only has the Bishop designate for some time past occupied a prominent position in the public eye, but the high estimation in which he is most justly held by those who know him best, is a guarantee for his future usefulness in the high position to which he is about to be advanced. Another circumstance which will render the selection generally acceptable among Churchmen, is the fact that it has been made from the ranks of the parochial clergy, as it has long been felt that practical acquaintance with the labors, the exigencies, and the difficulties of parochial ministration, is a qualification for the episcopal office infinitely more important than the mere learning incident to a high academical position.

These considerations would, at any time, and under any circumstances, have rendered the appointment of Mr. Jackson to the vacant See a matter of congratulation; but at the present juncture the satisfaction which it has caused is not a little increased by the sense of escape from what was, in the opinion of many, a serious danger. For our own part, we confess, that we did not share in the apprehensions entertained in some quarters; nor do we conceive the ministry to be entitled to the vast amount of gratitude claimed for it by its organs on this occasion. It is true that, according to the theory propounded by the law officers of Lord John Russell in the Hampden case, the Church may have reason to be thankful that the choice of the Earl of Aberdeen has not fallen upon the Noble Lord's seatless colleague. If the interpretation put by the Whigs upon the Royal Supremacy is correct, there was no just impediment to the appointment of Baron Lionel Nathan de Rothschild to the vacant See; a course which would have had the twofold advantage of establishing, by an undeniable precedent, the alleged omnipotence of the Prime Minister over the Church of England, and of freeing the Noble Lord from the embarrassment of an exceedingly awkward question; the whole difficulty about the oaths being transferred from the House of Commons to Lambeth Chapel, where the Archbishop, "acting ministerially," and having the penalties of *præmunire* hanging over his head, would, according to Whig-doctrine, have been compelled to proceed, without troubling himself in what name or by what affirmation the Bishop Elect should take the oaths.

Still, although aware of the extent to which it is thought by Lord John Russell, that the Royal prerogative admits of being stretched, we felt confident all along that no very objectionable appointment was likely to be made. Not only can the Coalition Ministry not afford to affront public feeling by a manifestly unsuitable selection, but, happily for the Church, there existed within the Cabinet itself sufficient reason for making a choice which should on no account be open to exception. Mr. Gladstone could hardly expect to see his own ecclesiastical predilections gratified by the appointment of Mr. Bennett of Frome, even if that good man had not committed the solecism of voting for Mr. Perceval at the late election; nor could Lord John Russell venture to suggest that the vacant mitre should be placed on the head of that eminent Churchman, the Dean of Bristol. Both had to sacrifice something for the internal peace of the Administration, and thus it came to pass that the antagonistic tendencies unnaturally united within the Cabinet procured for the Church that which is her own good right—namely, the appointment of an exemplary and orthodox clergyman to the office of Chief Pastor.—*John Bull.*

THE CHURCHMAN.

NEW YORK, APRIL 2, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

MINISTERIAL AUTHORITY.

In another part of our paper will be found a communication from "One looking for the Old Paths." We are by no means certain we can say anything that will meet the case or relieve the perplexity indicated in that communication. It seems to us that the author in his inquiries is already upon the right track, and is not far from a sound and just conclusion: to the best of our judgment, his very choice of a signature strongly betokens a right direction, as the matter of his article does a right frame and temper, of mind. To such an honest call for help, of course there is but one way to respond: we must try what we can to help the caller, even though on our part the trial should result in something of miscarriage.

It need not be greatly argued that the inquiry stated by our correspondent radiates into sundry deep and delicate questions, such as require a learned and judicious handling, and in which, of consequence, it pertains to the doctors of the Church to give judgment and counsel. We cannot be supposed competent to deal with them adequately; and we shall endeavor to bear in mind, what others will if we do not, that in such questions it doth not become us to argue too pertinaciously, or to be affirming things too confidently. In whatsoever we may say, therefore, we must be understood as speaking under correction. All we can promise is honesty of statement, and diligence in seeking for the real mind and meaning of the Church.

Already, within a short period, we have twice had occasion to hazard a few remarks bearing directly or remotely upon the point now in hand; once, in commending a sermon by the Right Rev. Bishop Green, and again, in discommending a sermon by the Rev. Mr. Fowles. Those remarks, such as they are, and for what they are worth, will, we trust, be remembered by our correspondent in this connection, and taken as in some sort or some measure supplementary to what we may offer by way of dutiful response to his particular request.

Our correspondent evidently understands, that in the view of the Church the ministry is a thing of divine origin and institution; and that what is called the Apostolical Succession involves the very principle and life of ecclesiastical order, and is itself both the source and the method of all legitimate Ministerial Authority. All this seems to follow from the very nature and genius of Christianity as a positive supernatural system: even the reason of men, if undisturbed by interest or prejudice, would most likely bring them to the conclusion, that if God were to set on foot a course of positive means to a supernatural end, He would guard and secure its permanence by supernatural prescriptions, and tie His institutions upon nature with the bands of positive orders and appointments. And experience amply testifies how disorder and confusion are sure to grow whenever and wherever the Apostolical Succession has been broken away from. For, indeed, when we have once got out of this Divinely-instituted order, there is no stopping short of the conclusion that every man has a right to set up for minister just where and as he in his alleged sovereignty of private judgment may think fit; and the right of every one thus to ordain himself, or to appoint his ordainers, of course infers the right of others to recognize and accept his ordination as valid and legitimate. It cannot but be seen that there is no end to the disorder consequent upon such a principle. It all comes at last to this, that every man may be his own minister and his own church. For, if we may thus assume, individually, to have a source of ministerial authority in ourselves, the claims of social order can have no hold on us; the duty of confluence and co-operation with others is virtually precluded; and religion is no longer a discipline, but rather in effect a license for us to do severally just what and as we have a mind to.

All this our correspondent appears to understand well enough; and so far as he is concerned there was probably no need of our saying it. He also understands, no doubt, that on the principles of the Church Mr. Wesley, though a very great and good man, had received authority to do the work of a shepherd, but not to make and send forth shepherds; that he could not give what he had not received; and that the power of ordination is not a private personal gift, but a public official one. There was really no way for him to come at the right of beginning a ministerial succession but by assuming to have in himself an original and independent fountain of public ministerial authority.

It is also clear enough, doubtless, that the validity of an ordination proceeds not from the person of the ordainer, but from his office; that the virtue of the office depends not on the character of the person holding it, but simply on the promise and institution of Christ; and that, whatsoever the holder may be in himself, the office cannot be other than Christ hath made it and the Church received it: if it has not power to change him, neither hath he power to change it; he can neither turn it into a medium for transmitting his personal qualities, nor prevent its being a medium for transmitting his public authority. Inward fitness for ordination, whether mental, moral, or spiritual, is a personal, not an official matter, and must come from a higher source than the ordainer: however important in other respects, it nowise touches the question of authority: to be sure, the ordainer is in some sort the judge of it; but nowise the author or controller of it, can neither give it where it is not, nor impair it where it is; and even in the matter of judging he has no power but as the organ of the law, and cannot speak otherwise than as the mouthpiece of the Church. As his personal qualities, whatsoever they may be, were not derived into him by ordination, so neither can he by ordination derive them into others: in his official capacity as ordainer, he can give to others neither more nor less than what from others he has received; and that is simply the principle of authority. Nor, as we have already seen, can that principle be departed from, without breaking up and dissipating the very idea of an Apostolic Church.

All this our correspondent seems to understand well enough, and to acknowledge the justness of. In the case which he supposes, a bad man has authority to ordain, and a good man has not; and surely he cannot think it strange that we should rather ask a bad man for that which he has to give, than a good man for that which lies not in his gift. It is also clear that neither the badness of the one nor the goodness of the other is communicable in the exercise of official functions: the good man can no more transmit his personal qualities by ordination, than the bad man can withhold the virtues and prerogatives that belong to his office.

And here it is of some consequence to bear in mind that unfit men may pass into the Ministry by irregular methods, as well as by regular; and, to say the least, are quite as apt to be let in under a system of private opinion, as of public law: for the fittest men are not always the best judges of fitness in others; and surely men are not less liable to err when left to the freedom of their individual judgment, than when speaking as the organs of the Church, and tied to the forms and order of official action. Moreover, the question in such cases is always one of fact and certain knowledge; whereas inward personal fitness is a thing removed from human perception, and can never be certified beyond matter of opinion or probable conclusion, until we have a surer touchstone of the soul than hath yet been discovered; it is still liable to be imitated, and that so skilfully as to elude the clearest and closest scrutiny of men. Who is President of the United States, is always a question of fact; it is not, and cannot be allowed to be, a matter of opinion; the necessity of the office requires that it be put beyond doubt and on a footing of moral and practical certainty: who is the fittest man, and as such ought to be President, is a matter of individual judgment, for all practical ends as impossible to decide, as unavailing when decided: and the unfitness of the person cannot be suffered to invalidate his official acts, however in process of time it may alienate or impair the reverend and respectful estimation in which that office ought to be held. In short, as no amount of fitness can of itself derive upon a man the prerogatives of the office, without a formal and public delegation of authority; so neither can any want of fitness in the person empty the office of its prerogatives, or paralyze the authority delegated. Nor, manifestly, is there any way of escaping from this but by letting in an anarchical principle; and it does not well appear how such a principle should work much better in the Church than in the State. In the matter, then, of ordination, the question evidently is, not who of right ought to be, but who in fact is a competent ordainer; not who may be worthy to receive, but who has actually received, authority to that end. Inward fitness for an office no more renders a man capable of official acts, than having good eyes renders one capable of flying. In a word, personal qualities and official functions are not proportionable in any such sort as that the one can either infer or preclude the other: to argue from either of them to the other, were much the same as if one judge of music by the eye, or of light by the ear.

We know very well that in saying this we do not reach the question of our correspondent; and that so far as he is specially concerned there was no need of its being said. And we have been moved to make all these words, by the general aptness of men in our time to believe that, because John Wesley, for example, was confessedly a good man, perhaps better than any, certainly better than some of the Bishops then living, therefore his prerogatives in the Church were the same as theirs; nay, more; that he could rightfully create an authority which they could only transmit, and was as competent to originate, as they were to continue, a ministerial succession. Mr. Wesley could indeed lay hands upon men, and call them Bishops; and so could we, or so could any man: but would they become Bishops, when we called them such? We apprehend it would not be easy establishing his power to do so, but upon such principles as would infer the self-same power in all men who, themselves being judges, should be called upon to exercise it. Men are fond of alleging Mr. Wesley's acknowledged goodness as sanctioning the act in question: but would it not be quite as true, and somewhat more pertinent, to allege the act as impeaching his goodness? We are as far from alleging the one as the other. Better men than he have done things as wrong; though, we confess, without having so many justifiers.

What seems to boggle our correspondent is, that the Church does not pursue the same course towards clerical converts from the Romish schism, as towards those from other schismatical bodies. The reason of this we take to be, that Rome, though perhaps as guilty of schism as any of the sects, is not, however, schismatical in all the same respects as they are. We presume that our learned and excellent Prelate, Bishop Whittingham, was not speaking, nor aiming to speak, with scientific exactness, when he affirmed "the Church of Rome to be in a state of most sinful *schism*—schism in every form which that crime is capable of assuming." If this statement be granted in its full scope and literal sense, we do not well see how the question of our correspondent can be satisfactorily met. The truth, to the best of our understanding, is, that here and in England the Church of Rome is schismatical, not in respect of ordination, but of jurisdiction. The validity of her orders, we believe, is acknowledged by all; nor do we know how it can be questioned or denied, without invalidating our own. She has the same episcopal line and succession as we have: both trace from a common root, and both have been transmitted after a common order and method. Her Bishops, therefore, are lawfully made, but not always and everywhere lawfully placed. She has the right to ordain, but not the exclusive right, as she so monstrously claims, to plant those of her ordaining all over the world, and to uproot and overturn all local powers that may presume to controvert that her claim. In short, she has, in this matter, the real power of a Church, and her schism lies in usurping from all other Churches the power which is no less inherent in them than in herself. If, therefore, any of her Bishops go into England, of course they carry their *function* with them; but they cannot there be in the lawful *exercise* of that function, until admitted thereto by those within whose jurisdiction they are. So that she is there in a state of schism in respect of the exercise, not in respect of the source, of her ministerial powers. Her Bishops there are really and truly Bishops, and therefore, *as such*, cannot be justly said to be in schism; but they are in the strictest sense of the term schismatical in that they claim to act as *English* Bishops, without or against the authority of the Church in England.

A few words from Hooker may serve to show that we have not here spoken unadvisedly "There is not," says he, "anything more material than, first, to separate exactly the nature of the ministry from the use and exercise thereof; secondly, to know that the only true and proper act of ordination is to invest men with that power which doth make them ministers, by consecrating their persons to God and His service in holy things during term of life, whether they exercise that power or no; thirdly, that to give them a title or charge where to use their ministry concerneth not the making but the placing of God's ministers, and therefore the laws, which concern only their election and admission unto place of charge, are not applicable to infringe any way their ordination."

In reference, then, to the special point raised by our correspondent, it is to be borne in mind, that on the principles of the Church all her members are either clergymen or laymen; that a layman never ceases to be such till he be endowed with ministerial authority; and that he can only receive this at the hands of one who has it to give. Consequently, in her view, clerical converts from Romanism have already been ordained; those from methodism, or from others like them, have not. Moreover, her theory and practice have always been, that ordination was not a thing to be repeated: As for the matter, therefore, of reordination, she admits it not in either case. Here, again, it will not be amiss to quote from Hooker: "After that the Church of Alexandria had somewhat recovered itself from the tempests and storms of Arianism, being in consultation about the re-establishment of that which by long disturbance had been greatly decayed and hindered, the ferventer sort gave quick sentence, that touching them which were of the clergy, and had stained themselves with heresy, there should be none so received into the Church again, as to continue in the order of the clergy. The rest, which considered how many men's cases it did concern, thought it much more safe and consonant to bend somewhat down towards them which were fallen, to show severity upon a few of the chiefest leaders, and to offer the rest a friendly reconciliation, without any other demand saving only the abjuration of their error."

Again, it is a sound and wholesome rule of the Church, that before men be admitted to orders, they shall stand some while as candidates, in order to acquire and evince a fitness for the trust. This she cannot consistently require of clerical converts from Romanism, because the act of ordination has already passed upon them. They come to her as ministers, and she must receive them as such or not at all. She cannot hold them on probation for admittance to the *function*, as she does in case of other converts; but she can, and sometimes at least does so hold them for admittance to the *exercise* of their function. All that she can require of them is that they abjure their errors, and wait a sufficient time to approve the honesty and sincerity of their abjuration. In the ministry they already are: all that ordination can do is to make them ministers, and this has already been done: if their ordination found them fit, it left them so; if they be not now fit, another ordination will not make them so. The ministerial function in their case may indeed be restrained from act and use, but can neither be conferred nor withheld; whereas in other cases it is yet to be conferred, and therefore may be withheld till the conferring of it be deemed right and safe.

So that the only difference between the two classes of converts is, that the one have to stand as candidates for ministerial action; the other, for ministerial endowment. In all which we can discover no more practical inequality than is in a manner compelled by the necessity of the case.

THE CHURCH AT HOME.

New York.—In addition to those mentioned last week, the Rt. Rev. the Provisional Bishop, since the 16th of March, has confirmed as follows: Thursday the 17th, at St. Mary's, Brooklyn, twenty-seven; Friday the 18th, at St. Mark's, Brooklyn, twenty-two; Saturday the 19th, in private, a sick member of the church of the Transfiguration, New York; Sunday the 20th, at St. Mark's, New York, forty-eight; Monday the 21st, at St. Luke's, Brooklyn, twenty-two; Tuesday the 22d, at the church of the Messiah, Brooklyn, seven; Wednesday the 23d, at the church of the Ascension, South Brooklyn, five; Friday the 25th, at St. Clement's, New York, twenty-nine, one of whom was from St. Mark's. On all these occasions the Rt. Rev. Prelate preached and addressed the candidates. In any vocation but the ministerial, this would be called pretty hard work.

Vermont.—It is stated that a Missionary Society has been formed in Northwestern Vermont by converts from Romanism. They have three churches already, and a fourth is to be organized soon at Burlington. The object of the Society is to bring the French Romanists of that section under the influence of the Gospel. The feeling of the French Roman Catholics on this subject was once very happily illustrated in our own experience. In a town of Massachusetts, where there was a Romish church, we were called upon to officiate at the funeral of a child whose parents were French Romanists. The father told us in explanation, that he like the *Yankee* Catholic Church, better than the *Irish* Catholic Church.

Massachusetts.—The *Witness* states that on Sunday the 13th ult., the Rt. Rev. Bishop Eastburn visited Christ church, Waltham, and confirmed seven persons. Also, that on Sunday the 20th, in the afternoon, he confirmed fourteen at St. Paul's, Boston; and, in the evening, sixteen at St. John's, Charlestown. We also learn from the *Transcript*, that on the afternoon of Easter the same Prelate confirmed sixteen at Grace church, Boston.

Connecticut.—On Sunday the 20th ult., the Rt. Rev. the Assistant Bishop visited St. Paul's church, New Haven, preached twice, catechized the children, confirmed thirty-one, and addressed the candidates. In the evening of the same day he preached again at the Mission chapel, a late offshoot from St. Paul's, confirmed twenty-two, and addressed them. One would think that the rector of St. Paul's, the Rev. Mr. Littlejohn, must have worked pretty faithfully, to provide so much work for the Bishop to do.

Western New York.—The *Gospel Messenger* reports the following confirmations by the Rt. Rev. Bishop De Lancey: Sunday, March 20th, in the morning, at Gethsemane, Westmoreland, eight; in the afternoon, at St. John's, Whitestown, three; Monday the 21st, at St. Stephen's, New Hartford, thirteen, besides one sick person, confirmed in private; Tuesday the 22d, at St. John's, Clayville, seven. At all these places the Bishop preached. At Westmoreland the services were held in the Methodist meeting-house, at Whitestown, in the Court-house. It is stated that in the latter place a lot has been secured and a subscription started for the building of a church, which it is hoped will be done in the course of the year.

New Jersey.—The closing exercises of the Winter Term of Burlington College were held in the College Buildings on Thursday the 24th ult.; the examinations having been brought to a close the evening before. The *Courier and Enquirer* makes the following notice of the occasion:

On Thursday, orations in Latin, Greek, and the modern languages, were delivered by the members of the Middle Class, before a large audience of the friends of the college. At the conclusion of the exercises, which were all characterized by singular ability and proficiency, the Right Reverend President gave a short statement of the results of the past term, which were in the highest degree satisfactory, and eminently calculated to encourage the friends of the institution in their efforts to increase its usefulness. The youngest of our colleges, Burlington, through the indefatigable exertions of its Founder and Head, Bishop Doane, has already attained a position surpassed by few other institutions in the country. Owing to an improvement in his health and the pressure of his duties, the Right Rev. Bishop has decided to give up his contemplated journey to Europe, and will consequently be enabled to devote his usual attention to the classes at the college during the ensuing summer.

Maryland.—On Sunday the 13th ult., the Right Rev. the Bishop of Illinois, acting in the absence and by the request of Bishop Whittingham, confirmed eighteen at Christ church, Washington city, in the morning; and in the evening, at the church of the Ascension, twelve. On both occasions the Bishop preached, and was attended by crowds of listeners.

South Carolina.—"Within the last two weeks," says the *Charleston Gospel Messenger*, "we have been favored with a visit by this eminent and learned Prelate" (Bishop Elliot of Georgia), "who has preached in most of our churches to crowded audiences, much to their admiration of his highly spiritual and evangelical teaching. He has also, at the request of the Standing Committee of the Diocese, administered the holy rite of Confirmation in St. Peter's church, to eight white and one colored; in St. Philip's to fourteen white and eleven colored; in Calvary, to four white and twelve colored; in St. Stephen's chapel, to four white; at Grace church, to twenty-nine white and three colored; and at St. Andrew's church, in St. Andrew's Parish, to forty colored persons. Whole number one hundred and twenty-six."

Not the least interesting circumstance in this connection is thus mentioned in the *Buffalo Courier*, which, by the way, is among the most valuable of our home exchanges:

A beautiful spectacle was presented on Sunday, March 6th, in several of the Protestant Episcopal churches in Charleston, South Carolina. On the occasion referred to, kneeling at the same altar, master and slave, together receiving the rite of Confirmation at the hands of the venerable and beloved Bishop of Georgia, the Right Rev. Stephen Elliot. No difference of color or station divided them in the utterance of the same prayers and the participation in the same blessings.

It can hardly be amiss to add, that the same beautiful sight is continually occurring at our own beloved parish, that of the Advent, Boston. There is scarce a service there on Sunday, when divers colored members are not to be seen sitting, scarce ever a Communion when they are not to be seen kneeling, on a footing of perfect equality, with their whiter, but not therefore better, brethren; with no other distinction but such as nature hath written in too deeply to be erased. How different is this from what we used to see in certain religious bodies which have since gone near to resolving themselves into Abolition Societies; where the custom was for the colored people to be relegated off into some conspicuous obscurity.

THE CHURCH ABROAD.

England.—The question as to the right of Committees of Convocation to transact business during prorogation has at length been conclusively settled. On Thursday, March 3d, Sir John Pakington asked for information, "whether the attention of the Government had been directed to the appointment of a Committee by the Upper House of Convocation at their last meeting, on the 16th of February, for the transaction of business during the prorogation; whether they were satisfied that a Committee so appointed could legally act when Convocation was not sitting; and whether it was their intention to take any steps in consequence of that proceeding? He understood the legality of the proceedings, which were of an unusual character, were disputed by some of the Rt. Rev. Prelates." The next day Lord John Russell stated in reply that "the attention of the Government had been directed to the question, and the law officers of the Crown had been asked their opinion with respect to the legal powers of a committee so appointed to sit from February till some day in August next. Their opinion was, that there could be no doubt as to the legality of the course which had been taken in that instance. Under these circumstances it was not, of course, the intention of Her Majesty's Government to take any measure upon the subject."

On the whole, it is very edifying and encouraging to observe how smoothly and quietly the legislative functions of the Church are feeling their way back into life; at first half-doubting and timidly inquiring whether they be really alive or not, and afraid to rouse up and shake themselves, lest the last motions of vitality should be shaken off; the powers of life gradually rallying and strengthening, till at length they grow to a full consciousness of what and where they are. This is all as it should be: the very slowness of the process indicates a real return to life, and savors nothing of a galvanic application, which would throw the subject into spasmodic jerks and convulsive gasps, indicating a want of the reality by an excess of the appearance of life.

John Bull has the following very sensible remarks upon the issue of Sir John Pakington's inquiry:

That some men will be exceedingly angry to find that the Church of England has really constitutional powers of her own, which she may exercise, if she chooses, we think highly probable. But the public generally will, with the instinctive good sense of Englishmen, conclude that, as the Church does not in this respect differ from other corporations which have rights and an authority of their own, the wisest course will be to wait and see whether the revived action of the Church herself may not produce that remedy for evils and abuses universally complained of, which has been looked for in vain from other quarters. Even Sir John Pakington appears to have an inkling that such a result is not absolutely impossible.

The Queen has ordered a *conge d'elire* to the Dean and Chapter of the Cathedral Church of Lincoln, empowering them to elect a Bishop, and has also recommended the Rev. John Jackson for election to the See.

The Rt. Rev. Dr. Turton, Bishop of Ely, is reported to be in a delicate state of health.

The *Liverpool Mail* states that on Sunday evening the 6th ult., three persons publicly abjured Popery, at the church of St. James', Latchford, Warrington, and were received into the communion of the Reformed Church by the Rev. J. W. Wright, incumbent of the Parish.——It is also said that the work of conversion from Popery is still going on at St. Paul's, Bermondsey. Sixty-three persons have renounced the errors of Rome since the last published accounts. The late brutal assault of the Popish priest upon a poor convert woman is understood to have had a most salutary effect in opening the eyes of many poor people to the iniquity and tyranny of the Romish system; and several of the recent conversions are attributable to this cause.

Conversions from Judaism, also, it seems, are getting to be quite frequent. On Sunday the 6th, eight Jews were baptized at the Jews' Episcopal church, Palestine Place. It is affirmed, indeed, that a remarkable change is in progress among the Jews in every country, owing to a manuscript being largely circulated by an influential Rabbi proving from Scripture that the time has come when the Jews must set about making preparations for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a society has been formed to further the movement proposed by the learned Rabbi.

The *Guardian* states that the Rev. H. Mackenzie, vicar of St. Martin's-in-the-Fields, has made known that Sir Walter James has offered to endow the chapel belonging to the parish in Broad court, Drury lane, with the sum of £5,000, which is to be consecrated, the area of the church to be entirely free, and collections made for its support, the right of presentation to be in the hands of Sir Walter and his heirs. The vicar, with whom the patronage at present rests, has expressed his readiness to give up his rights on such terms, and also to add an endowment of £30 a year.

An urgent appeal has been made in behalf of St. Mary's church, in Crown street, Soho, for aid to pay off the liabilities incurred in its completion, and to restore the roof, the amount required being estimated at £700. The church is entirely free to the working classes, and the surrounding district is one of the poorest in London, with no resident gentry or persons of independent means. The history of the building is somewhat remarkable. It was erected as a place of worship for the Greek Church, Greek street deriving its name from it. Afterwards it fell into the hands of the Dissenters, and after passing from sect to sect, was purchased by the Rev. N. Wade, rector of the parish Church of St. Ann's, when on the point of being converted into a dancing saloon. Having been suitably fitted up it was consecrated on St. Peter's day, 1850, by the Bishop of London. Since that date, service has been performed, and sermons have been preached in it, at very early and very late hours to suit the convenience of the poor, by a Curate living under the same roof; a school has also been collected, and a voluntary choir formed.

We take great pleasure in thus noting the progress of the Free-church system; and we trust the time will come when none of our American Prelates will be so shockingly wise as to think free churches and daily services fraught with tendencies to Popery.

It appears from the London *Record*, that the same spirit is at work there, which in our branch of the Church has blossomed out into what are known as the Evangelical Knowledge Society, and the Pastoral Aid Society; societies of a strongly schismatical complexion, as being gotten up by certain persons with a view to propagate their own private opinions as the doctrine of the Church. Strange that men cannot have so much confidence in the might of Truth, but that they must still be getting up special machinery, to worry, and press, and compel her into prevalence! But so it is that men choose to show their respect for private judgment: they must needs be endeavoring by irregular, factious methods to give their opinion the force and operation of law; as if their individual reason were of a more rectified and replenished excellence, than the public, collective reason of the Church. Their fundamental principle is, that the judgment of a part—provided it be the right part, which of course is the part whereof themselves are the main parts—is better than the judgment of the whole.

But we return to the *Record*, which has lately published a statement showing that under the auspices of Mr. J. C. Colquhoun as chairman, a committee has been formed, and a paper of "Suggestions" has been issued, in which it is denied that the National Society either was intended by the State, or "is fitted by its constitution or practice to represent on the great question of education the general mind of the Church," and "all who love truth and peace" are invited to join the projectors in forming a Church Education Society.

Something very like the above, only much more so, has been furnished by a correspondent of the same paper. It is in the shape of a proposal for an alteration of the Baptismal Office in the Book of Common Prayer. The soul of the thing looks forth beautifully from the following eye:

> It would never do to bring these questions before Convocation; for Convocation would be much more likely to strengthen the passages referred to (those, at least, in the Baptismal Service), than to remove them; and to reverse the late judgment of the Queen by her Council, than to ratify it. But the Queen is (and God be praised that in His providence He has so ordered it) the head of the Church, and I trust that her power would be sufficient for the accomplishment of this object. I would recommend, then, that a petition, in which the laity should take a prominent part, be presented to the Queen, as head of the Church, praying Her Majesty to issue a Royal Commission for the purpose of so altering the Baptismal Service as to make it *more evidently* consistent with itself as containing the terms of a covenant then entered into between God and the baptized infant; and thus precluding anything like a positive assertion of spiritual blessings communicated on God's part, until time should be given for the development of the real character of the child.

On Wednesday evening, March 10, the Church Freehold Fund Society held a public meeting in Exeter Hall, for the purpose of giving the management an opportunity to set forth the objects of the society. From the statement of Mr. Obbard, the chairman, it appeared that since the 28th of February, when the accounts were made up, between three and four hundred shares had been taken towards the next month. The society had purchased an estate of eight acres at Forest Hill, one of five and a half acres at Finchley, one of eight acres at Harrow, and one of the thirty-three acres at Wimbledon. All these had been paid for, and the committee were in treaty for others eligibly situated. More than half of the two thousand four hundred and forty-four shares which had been taken up were held by single shareholders, and five hundred and fifty-eight allotments of land had already been made. Resolutions in favor of the principles of the society were passed, and a ballot afterwards took place for shares.

An unusually numerous attendance of the Clergy of the Archdeaconry of Exeter was held on Friday afternoon, at the College Hall, the Ven. Archdeacon Moore Stevens in the chair, when petitions were unanimously addressed to both Houses of Parliament, praying them not to pass the measure which has just been introduced into the House of Commons for the admission of Jews to the British Legislature.—*Exeter Gazette.*

The London Church Union held their monthly meeting on Tuesday the 8th of March. From the report of the committee, which was then received and adopted, we extract a few paragraphs, as showing the mind and purpose of the society. After touching, *seriatim*, upon the late doings of Convocation, it goes on as follows:

> So much for the past, in which there is a great deal to cheer and encourage churchmen in the prosecution of their endeavors to restore Synodical action. But while we note the signs of progress in this great question, with the satisfaction which they cannot fail to convey to all who are interested in the welfare of our Church and its position, as a Missionary Church for the propagation of the truth among the nations of the earth, we must not shut our eyes to the fact that there are still impediments which retard the onward movement, arising not a little from misconception of our principles and of our course of action.
>
> It is well, therefore, to state that we desire, not domination, nor any violation of liberty, private or public, but a just and safe reform of all abuses in the Church, with freedom for the Church to adapt itself to the times in which we live, and that the Ministers of the Church may faithfully and wisely minister to the multitudes of Christ's flock committed to their charge. And we hold that there is no more danger to the peace and unity of the Church in the assembling of her Bishops and Proctors to discuss her dearest interests, than in the assembling of the Kirk of Scotland, Established or Free, or of the Wesleyan Conference.
>
> In conclusion, the Committee must allude to the touching loss of the eminent Bishop of Sydney, returning to England to promote the great cause of the free synodical action of the Australian Church, and finding a resting place in Canterbury Cathedral. "Being dead, he yet speaketh," and the Church at home, and the antipodes will record with greatful memory the share Bishop Broughton has had in promoting her welfare—his most disinterested efforts to extend the episcopate, at a heavy pecuniary loss to himself—his counsels with the Bishops who had thus become his suffragans in the synod of Sydney; nor, finally, can it ever forget his return to his native country, to press forward, by all reasonable means, the emancipation of the Church of his adopted country. His health, shattered by the anxieties and ministerial labors of the voyage amid a pestilence, and his last words showing that his mind was directed to those duties to which his life had been consecrated.

In the course of the report occurs the following significant passage:

> In consequence of a conversation which took place in reference to the position of the Colonial Church, the Archbishop of Canterbury agreed that a meeting upon the subject should be taken into consideration at Lambeth. Inquiry in thus promised into the status and constitution of the Colonial Church generally, a question of paramount importance to the well-being of the Church of England beyond the seas; in those regions where vast multitudes have flocked from the mother country within the last few years to settle.

As being apropos to this connection, we copy the following most pregnant passage from a letter "to the Editor of *John Bull*:"

> There can be little doubt but that his Grace was right in his determination to call the Bishops of the National Church of England together to consult on subjects so important to the well-being of the Church as the proper position and privileges of their colonial brethren. But it is not only to express an opinion in accordance with his Grace that I now write; but to show that the Metropolitan of England has at last taken the proper step, and acted in his proper capacity as Primate, in calling a National Council of the Bishops of the English branch of the Church Catholic, to deliberate and determine on matters concerning its welfare; and more especially is such a proceeding hopeful, inasmuch as it is done expressly on his sole authority as *Primate* and not as *President of Convocation*. He takes his stand now, not as the President of the legislative body of the Established Church, a body whose functions are defined, nay, tied and bound, by Acts of Parliament, and submission to Royal power; but he takes his stand as Primate of the English branch of the Church Catholic; and on that authority calls his brethren into council. This is as it ought to be. I trust that the decision to which the council comes will be properly recorded and published.
>
> I call this a National Council, as it is so. If any one doubt it, let him turn to the records of many old national or provincial councils, and he will see that they were summoned in just the same manner, and often for like purposes. It would be well if Churchmen would take proper notice of this council, and show that they esteem it to be such.

The magnificent parochial church of St. Mary Redcliffe, Bristol, now the finest structure of the kind in England, has just been enriched by the addition of a very beautiful stained-glass east window, by Wailes of Newcastle-upon-Tyne, the gift of Sir John Kerle Haberfield and Mr. Robert Phippen, citizen of Bristol. There are six mullions, and consequently it forms a seven-light window.

Scotland.—An earnest appeal has been addressed to the members of the Church of England, for pecuniary aid to the Scottish Episcopal Church, and giving a deplorable account of the poverty of her clergy.

James Forbes, a Romish priest at Glasgow, who abjured Popery some year and a half ago, has abjured his abjuration, and returned to the Popish fold.

Newfoundland.—The London *Record* having lately put forth a statement to the effect, that "in a distant colony a Bishop Field places the works of the good Archbishop Sumner in a kind of Index Expurgatorius of books forbidden to his clergy;" the Bishop of Newfoundland, who is the person referred to, has written to the editor flatly contradicting the statement. The *Record* publishes the letter, duly trimmed, of course, and fringed with editorial snarling. The following is a part of the letter:

> So far from having placed the works of Archbishop Sumner in any kind of "Index Expurgatorius of books forbidden to my clergy," I have not only recommended, but lent to several of my clergy one of the Archbishop's valuable works; and I have never by word or by deed, directly or indirectly, forbidden or discountenanced the perusal or use of any of them.

Madeira.—The Rev. T. Kenworthy Brown has written to the *Guardian*, rebutting the charges brought against him in a presentment addressed to the Bishop of London, which, says he, "his Lordship, up to this time, has treated with the contempt which it deserves." In justification of his ecclesiastical position, he gives the following letter from the Bishop of London to the Rev. Mr. Hosmer, successor to Mr. Lowe in the Madeira Chaplaincy:

> *Cork, Sept.* 1, 1852.
>
> Dear Sir: As Mr. Brown has always been desirous of obtaining my license, and as the new regulations of the Foreign-office permit him to do so, I feel myself bound to grant it to him, and I deem it very unadvisable that a second clergyman should be licensed at Madeira. It would serve to perpetuate those discussions which have occasioned so much scandal to the Church.
>
> I am clearly of opinion that when Mr. Brown is duly licensed, he ought to be recognized by the English residents as the *only* clergyman acting there under episcopal authority. I am, dear sir, your faithful servant,
>
> C. J. London.
>
> To the Rev. A. H. Hosmer.

Tahiti.—The *Sydney Morning Herald* of Oct. 29, gives some statements forcibly illustrating what the Missionaries of the English Church have to expect when they fall under the paw of the Romish wolf. Speaking of the late doings at Tahiti, that paper has the following:

> Notwithstanding the guarantee of the French government, when they took possession of the island, that the missionaries would be at perfect liberty to carry on their operations as formerly, without hindrance, they have been separated from their congregations, and absolutely forbidden to preach to the natives, unless upon terms with which their consciences could not comply, and which none but tyrants would require. What is called a National Church has been formed; the supreme authority in which seems to be vested in the French Governor, the assembly, and the chiefs of districts, altogether irrespective of character. Under their authority, natives, without the necessary education, have been appointed ministers of the various native churches, in spite of the wishes and desires of those who were formerly the members of those churches. None are allowed to worship but in connection with this National Church. Nonconformity is followed by severe pains and penalties, except in the case of those who choose to go to the Roman Catholic priests, who may receive and preach to them in their own houses.
>
> Having obtained the power of persecution, it has already been exercised, as the following flagrant case will show. In one district of the island, the best part of the population, disliking the native who had been chosen by the chiefs to be their minister, met one Sunday in the native Governor's house, and had religious service conducted by the man whom they were desirous to have as their preacher. No sooner was the service over, than the preacher was seized by order of the French officer, and led to prison. The Governor, for allowing him to preach in his house, was tried, and fined 300 francs, and is to be sent to his own country, Raiatea; the preacher has been fined 200 francs, and is to be imprisoned for twelve months; two others had been fined, and are to be sent out of the island; and another is to be fined and imprisoned six months. And all this under a government whose boasted motto at one time was, Liberty, Equality, Fraternity. We make no comment; these facts speak for themselves.

FOREIGN.

By the arrival of the steamships *Asia* and *Franklin*, on Friday the 25th and Monday the 28th, we are in possession of London dates to the 14th of March.

England.—The English news continues to yield little of much importance save the proceedings of Parliament. On Friday the 4th ult., the Clergy Reserves Bill was carried to a second reading in the Commons, by a vote of 275 to 192. Before the reading, several petitions were presented against the Bill; amongst which were that of the Propagation Society, one signed by 8000 Presbyterians of Canada, and another from the Bishop, Clergy, and 6000 of the Laity of Toronto. Thereupon a lengthy and animated debate sprung up, which was led off by Sir John Pakington in opposition to the Bill. Sir Robert Inglis, Lord John Manners, and Mr. Napier also spoke on the same side. The principal speakers on the other side were Sir William Molesworth and Mr. Gladstone. Further consideration of the measure was postponed till the 18th.

On Monday the 7th, a very able and interesting discussion was had in the Lords, on the system of National Education in Ireland. The question was brought up by the Earl of Clancarty moving for returns concerning the working of the system. He was opposed to the system, and thought it had failed of the ends for which it was designed. He wanted to know why it was, that the schools of the Church Education Society were excluded from Parliamentary aid. He was ashamed to say, that the Protestant Government of a Protestant country excluded them, because the Scriptures were read by all the children in them; because the principle of the Romish Church, restricting the use of the Bible, was not adopted in them; because they did not sanction the course of the Priests in withholding the Word of God from the poor. He did not think such a thing could be justified. What right had they to call the system national, when they practically excluded the national Church? He hoped the absurd policy of forcing people of different creeds to be educated together would be reformed. The Romish Priests and the Clergy of the Establishment ought not to be mixed up in that way. That if education were conducted by them separately, the principle of emulation would have a good effect. That any attempt to prolong the present system would be mischievous in the extreme. That many persons in Ireland, both Romanists and Protestants, agreed with him in opinion.——The Earl of Aberdeen regretted that a large portion of the Clergy of the Establishment had opposed the system, which he thought was the reason it had not succeeded so well as had been expected. The system might be improved; but it would be a great misfortune for Ireland, if it were abolished.——The Earl of Eglintoun approved of the system, though not of the way in which it was carried out. He advocated the necessity for inquiry, the result of which he had no doubt, would be the amendment and strengthening of the present system.——The Earl of Clarendon believed that though the system might not be as effective as could be desired, still it was better than any other system that could be devised for promoting the cause of education among all classes of the Irish people.——The Bishop of Limerick vindicated the system, which he believed had been grossly misrepresented, calumniated, and misunderstood. The Bishop of London was of opinion that when a large body of men of ability—men deeply imbued with a conscientious feeling—were opposed to a system of education, because they believed it excluded the Bible from the schools in which it prevailed, the Government should seriously consider whether they were doing right in upholding that system. Although the defective state of the parochial schools, and their inadequacy to the educational wants, had led to the system, many of them had been at that period in progress of improvement, and he believed that if the commissioners had doled out to the parochial schools a moderate portion of the sum granted to the national schools, in a very few years they would have been the means of affording a Scriptural education to the people of Ireland. His objection to the principle was one which no modification of it would remove, if children were not given the Word of God.——The Bishop of Norwich looked upon the system as a great instrument for the regeneration of Ireland.——The Earl of Harrowby thought the whole system should be examined with a view of seeing what had been its practical results.——The Earl of Derby regretted that the Protestant Clergy had opposed the system, but vindicated the purity of their motives. He agreed that the time had come for inquiry, but thought the effects could only be estimated in cases where there had been a concurrence of different parties. He confessed that as a system of united education it had been a failure; but was sure it had borne some fruits, and that, if it were abolished now, its effects would remain in the appetite it has given for something better than what the people had had before. That one alteration had been made which he could not approve of, namely, the prohibiting the use of Scripture lessons, and thus taking away from the system the only element of a religious character.——After some further remarks by the Marquess of Lansdown and Lord Clancarty, the returns were ordered.

On Friday the 11th, in the Commons, on motion that the Jewish Disabilities Bill be read a second time, Sir F. Thesiger moved an amendment, that the second reading be postponed six months. He admitted that religious opinion should not be held to disqualify for civil rights, but denied that in England all were equally entitled to political rights. He was aware that the exclusion of the Jews from Parliament had been termed a sort of persecution. This he denied: it would be as reasonable to term bolts, bars, and locks, as engines of destruction, because they were used as means of safety and precaution. Neither upon religious or political grounds could he see any claim which the Jews possessed to seats in Parliament, and if their claim were once admitted, there would be no grounds for excluding Deists or Atheists from participating in the same privileges. For these reasons, he trusted the House would not agree to the second reading of this Bill.——Mr. Sidney Herbert trusted the House would pass the Bill, and thereby prove to the nations that civil and religious liberty meant something more than a name.——Lord John Russell thought that the admission of Jews into Parliament, so far from unchristianizing the legislature, would rather tend to christianize the Jews.——Sundry other members delivered themselves on the subject. Among the curious things elicited by the debate was a statement by Mr. Osborn, that in the time of Cromwell, the Jews were so numerous and so wealthy, that they undertook to purchase St. Paul's Cathedral, with the view of turning it into a Synagogue.——In conclusion, Sir F. Thesiger's amendment was lost, and the Bill passed to a second reading by a vote of 263 to 212.

On the whole, there seems little doubt that both this Bill, and that on the Canada Reserves will pass the Commons. For our part, we heartily wish there were no worse men than Jews in the Parliament; as in that case there would be less cause to apprehend the passage of the Clergy Reserves Bill.

The other proceedings of Parliament for the week have only a local interest. Perhaps it is worth mentioning that in a Convocation of Oxford University, a petition to the House of Commons against the Jews Bill was carried by 73 to 31. Also at a late meeting of the Union Society, a resolution of censure on Mr. Gladstone, after being debated four evenings, was carried by 110 to 104. The resolution was as follows.

> That we view with unmingled regret and disappointment the position assumed by Mr. Gladstone towards Lord Derby's Government, and his subsequent coalition with the Whigs, as uncalled for by political exigencies, inconsistent with his whole past career, and tending to render permanent the disruption of the Conservative party.

Ireland.—At a late meeting of the Religious Equality Committee, Mr. Moore, M. P., presiding, a petition to Parliament was adopted, praying for religious equality. It was to be distributed among the Priests of Ireland to get signatures.

On Saturday the 12th, the Irish members held a meeting at London, the proceedings of which are understood to have led to a virtual disbanding of the Brigade. After a long and rather hot debate, a proposition was made and carried by 13 to 9, that it should be left to the discretion of each Member to sit where, and to vote how, he should think proper, an opinion at the same time being very strongly expressed that the policy of an Irish party, independent of all Governments, was the only policy for the country.

With the opening of Spring, families in all the agricultural districts are preparing to emigrate forthwith, and it is generally believed that a larger number will cross the Atlantic from Ireland this year than in any previous year. The emigration vessels, since this period last year, have almost all undergone great improvements.

France.—Three more senators were created on the 8th, increasing the number of that body to 147. The Constitution limits the number to 150.

A Bill has been presented to the Legislative Corps, for calling out 80,000 men from the lists of 1852, for recruiting the army and navy. In a statement of the reasons for the Bill, it is said that the Bill is in the precise terms of that passed last session, and that the number of 80,000 recruits per year has never varied since 1830, experience having shown that annual contingent to be necessary to keep up an army of 500,000 men at the least, which effective force is considered normally requisite in France.

The *Siecle* has received a "warning," in consequence of an article deemed offensive to the Government.

It has been stated, and the statement confirmed, that the Coronation of the Emperor is to take place in May. Several persons, who have been employed in the preparations, are ordered to have them ready by the 1st of May. The Pope's Nuncio has announced that his Holiness may be confidently expected at Paris, to take an important part in the ceremonies of coronation.

Adhesions from the more zealous partisans of both sides continue to develope the dissensions between the Ultramontane and Catholic parties in the Church of Rome. One or two Bishops have expressed, in moderate terms, their assent to the ordinance of the Archbishop of Paris. On the other hand, two already of the Ultramontanes have taken the bolder step of publishing their dissatisfaction in the columns of the *Univers*. The Bishop of Chalons himself remits a letter addressed to one of his clergy on the subject, for publication. "You ask me," it says, "if I approve of reading the *Univers*. To speak frankly, I find no reason to disapprove of it. The editor is a man of zeal and probity, a man of faith, and a man of wit; the latter quality, which renders him superior to certain others in the same career, is not likely to increase their love for him." The Bishop declares his intention to continue his subscription to the *Univers*, and, if asked his reason, will answer, or not, as he pleases, having no account to render to any one on such matters. The letter of the Archbishop of Avignon is still more authoritative; it is a circular addressed to his clergy on the subject of the *Univers*. The Archbishop writes—"I am happy to recognize that that journal does not present the same inconveniences in the diocese of Avignon which have been found in it elsewhere. You may continue, therefore, to read it. The incontestable services it has rendered to the Catholic cause are a guarantee of those it may render in future. At a time when so many elements tend to loosen the bonds of subordination in spiritual things to the Sovereign Pontiff, we think it wiser to preserve a journal which for twenty years has supported the great Catholic interests."

Spain.—The Cortes was opened by Royal decree without a speech, on the 1st. M. Martinez de la Rosa was elected, almost unanimously, President of the Chamber of Deputies. The Ministry had sustained a defeat in the Senate. The four secretaries elected belong to the Opposition. The Senate refused to admit the new Senators before the constitution.

Italy.—The *Italia e Popolo* of the 6th contains an announcement that an attempt had been made upon the life of the King of Nalpes. A gun had been fired at the King, who was so severely wounded in the leg that the surgeons had thought it necessary to amputate the limb. The report is considered to require confirmation. A letter, however, written from Marseilles on the 8th, states that Naples letters report several separate collisions between the people and soldiers of the Swiss regiments in the Neapolitan service. Many Swiss, it is said, have been killed. The police have made numerous arrests.

The Duke of Parma has issued a proclamation to the effect that all persons found conspiring against a Foreign Government shall be punished with from five to ten years' hard labor.

From Turin of the 2d, we learn that upon receiving the official notice of the Austrian confiscation decree, the Peidmontese Ministers held a hasty sitting, and called several persons of consideration to their council. The *Patria*, a conservative journal, states that it was then resolved to send to London for advice under the grave circumstances which had arisen. The correspondent of the *Berlin Kreuz Zeitung* affirms that the police of Turin have been diligently searching for M. Mazzini, convinced that he was in that city. He adds that Count Appony, the Austrian Minister, had thanked the Government for this service.

The *Milan Gazette* publishes a proclamation of Radetzky, by order of the Emperor of Austria, confiscating the property, estates, and chattels of all the Lombardo-Venetian refugees, who do not exempt themselves from their "manifest complicity" in the late insurrectionary attempt at Milan.

Twenty-five more persons have been condemned to death or to twenty years hard labor in irons at Mantua; 108 more are still under prosecution. The Court-martial at Milan has set about sixty prisoners at liberty.

The number of persons arrested in Milan between the 6th and 25th of last month was about 600. "Notwithstanding this," says a correspondent of the *Augsburg Gazette*, "three robberies were committed in the streets in one evening by fellows armed with long daggers."

Germany.—In the sitting of the Germanic Diet, on the 5th inst., the reinforcement of the federal military service was negatived. The new Zollverein has been ratified by all the States. It was to commence on the 10th inst. M. Gervinus has been acquitted on the charge of high treason, but convicted of seditious libel, and sentenced to four months' imprisonment. His "Introduction" is to be publicly destroyed.

The political condition of Bavaria is stated to be extremely critical; military precautions are redoubled, and the Council of Ministers have forwarded a despatch to King Maximilian, who is at present in Naples, urging his immediate return to his capital. At Lindau, a few days since, every house in which an officer resided was marked by a red cross. A proclamation, announcing the demise of the reigning Grand Duke of Oldenburg, and the accession of his son Peter, promises on oath "to maintain rigidly the constitution, and to govern in conformity with constitutional principles and the laws."

Prussia.—The *Augsbury Gazette* announces a "Congress of Sovereigns," which will take place at Berlin on the 30th inst. The first conference will include the Emperors of Austria and Russia and the King of Prussia. Early in April they will ask the concurrence of the Germanic Confederation, the King of Holland, the King of Belgium, and other Severeigns, in reference to Italy.

Austria.—Several persons, and among them the former [illegible] of Kossuth's children, were executed on the 3d, at Pes[illegible], for the crime of high treason.

A telegraphic message from Vienna states that the Emperor was so far restored in health, that he attended at the *Te Deum* in the Cathedral on Saturday, specially appointed for his Majesty's recovery.

Sentence of death was executed upon Montonari, Speni, and Grazioli, the Arch-Priest of Revere, upon the 3d, by means of the gallows.

Turkey.—A telegraphic despatch from Vienna gives the following as the terms of settlement with the Turkish Government: "The re-establishment of the integrity of Montenegro; suspension of hostilities; political refugees in Omer Pacha's army to be sent to the interior; possession of Kleks and Satorino guaranteed to Austria; protection assured to the Christians of Bosina; the right of entry at three per cent., re-established between Austria and Bosnia; and the Sublime Port to pay four million of piastres as indemnity." According to advices from Montenegro, received at Trieste, the Russian Colonel Kowalewsky had advised the Montenegrins not to attack the Turks, but to remain on the defensive. He then went to Omer Pacha's camp, with two Austrian offices, to request him to suspend hostilities until Count de Leiningen's return.

The *Debats* publishes a telegraphic despatch from Vienna of the 8th inst., which announces that the *status quo* had been re-established in Montenegro, all hostilities suspended, and the political refugees removed to the interior. The latest accounts state that Montenegro had been completely evacuated by the Turkish army.

Letters from Constantinople of the 26th ult., state that an *emeute* had occurred at Denizli, in Anatolia, supposed to have arisen from increased taxation. In the several conflicts which took place 100 lives, it is said, were sacrificed.

Australia.—We have news from Sydney to the 10th December. The gold mania, instead of decreasing, was spreading with greater intensity, and there appeared no cure for the madness. The yield of gold amounted to about one million sterling per month. Gold was selling at £3 9s. 6d. per oz. Two Government escorts had arrived at Sydney, bringing 15,000 ounces of gold from Bendigo, and 24,000 from Bellarat. Three emigration companies had been established with a capital of £100,000 each, with a view ts assisting emigrants. The accounts of the harvest were most fauorable. The *Meteor*, which sailed for London, on the 24th November, had taken 44,700 ounces of gold dust on freight.

GLEANINGS FROM FOREIGN EXCHANGES.

The Rev. J. Jackson, the Bishop designate of Lincoln, was educated under Dr. Valpy, at the Grammar School, Reading, and was a member of Pembroke College, Oxford. His name appears in the first class *In Literis Humanioribus*, in the Easter Term of 1838, along with those of Mr. Sergeant Gaselee, Dr. Jelf, Principal of King's College, London; Mr. R. Lowe, Secretary of the Board of Control; Mr. H. Halford Vaughan, Regius Professor of Modern History; and others. In 1834, Mr. Jackson obtained the Ellerton Theological Prize for the best essay, the subject being, "The Sanctifying Influence of the Holy Ghost is indispensable to Human Salvation." He was chosen a select preacher of the University for 1852-3. Mr. Jackson voted at the late election for Mr. Gladstone, in opposition to Mr. Dudley Perceval, but did not vote at the general election in 1852.

The Rectorship of Marischal College, Aberdeen.—The Rt. Hon. the Earl of Carlisle has been elected Lord Rector of Marischal College. Mr. Disraeli had withdrawn. Lord Mansfield was proposed. Lord Carlisle had a majority in all the nations. The total numbers were—For Lord Carlisle, 185; Lord Mansfield, 45; majority, 140. The *Times* says: "We are enabled to state that Mr. Disraeli refused from the outset to be put in nomination for the Lord Rectorship of Aberdeen University, having declined the honor on the ground that he could not comply with the condition of the election, requiring that he should visit Aberdeen next month and deliver an inaugural address. Mr. Disraeli had previously refused a similar offer from the University of Edinburgh, for similar reasons, though there would have been no opposition to his election."

Wellington's Tomb.—The proposed plan of laying the remains of the Duke of Wellington alongside those of Nelson, under the dome, has, it appears, been abandoned. At present they continue on the top of the sarcophagus of Nelson, where they were lowered on the day of the funeral. Their final resting-place will be at the east end of the centre crypt, under the entrance to the choir, and midway between the monuments of the hero of Trafalgar and Cornwallis. The Duke and Duchess of Wellington have recently visited the Cathedral and approved of the site. A hoarding at present conceals all view of the coffin containing the deceased warrior's remains.

Death of Dr. Overweg.—Through intelligence received at the Foreign Office from Tripoli, and communicated to us by the Chevalier Bunsen, it is our melancholy duty to announce the sudden death of Dr. Overweg, one of the travellers employed in determining the boundaries of Lake Tsad. Dr. Vogel, a gentleman well known for his astronomical labors in connection with Mr. Bishop's observatory in Regent's Park, volunteered to join them, and on Sunday last he left Southampton with two sappers and miners, and a supply of the best instruments for magnetic observations, uninformed of the event which we have this day to record. Thus, at the early age of 30, sharing the fate of Dr. Richardson, fell another hearty traveller, of vigorous enterprise, a victim in this particular service of African exploration.—*Literary Gazette.*

Jewish Disabilities.—The Jewish Disabilities Bill "For the relief of Her Majesty's subjects professing the Jewish religion," bearing the names of Mr. Wilson Patten, Lord John Russell, and Viscount Palmerston, consists of six clauses, to the effect that in the abjuration oath, when administered to Jews, the words, "upon the true faith of a Christian," are to be omitted. Persons professing the Jewish religion are to make a declaration. Such persons are not to hold certain offices in the State, or in the Church, nor are they to present to benefices in right of office. Further, it is proposed to enact that Jews are not to advise in the appointment to offices in the Established Church.

New Popish Bishop of Nottingham.—Cardinal Wiseman has been at Nottingham presiding over the election of a Bishop of Nottingham to succeed Dr. Hendren, who "has for some time past been laboring under infirmity, and is about to retire into his monastery." The election was by ballot, and the course pursued was that which obtains in some of the Irish "dioceses," namely, to send to Rome the three names which have the preponderance of votes, designated respectively as Dignus, Dignior, and Dignissimus, out of which the Pope appoints one.

The Univers and the Pope.—The Pope, to whom Mr. Veuillot, the editor-in-chief of the *Univers*, appealed in person, has pronounced against the journalist, and in favor of the French Prelates who have placed his journal under an interdict. Meanwhile the *Univers* continues its Ultramontane lucubrations, the last specimen of which is an encomium on the Grand Duke of Tuscany for the enlightened act of re-establishing the punishment of death for offenses against "the faith."

Departure of Dr. Layard for the East.—Dr. Layard has just issued an address to his constituents, the electors of Aylesbury, announcing his immediate departure for Constantinople, with Her Majesty's Ambassador, Lord Stratford de Redcliffe. This is not the first time that Dr. Layard has been associated with Lord Stratford de Redcliffe in eastern diplomatic service. He was attache to the embassy at Constantinople when he resolved to attempt the recovery of Assyrian remains, and accomplished the task which has made his name celebrated, under the auspices of Sir Stratford Canning.

The Rumored Perversion of Lady Peel and her Daughter.—We are assured that there is not the slightest foundation for the rumor, published in the *Morning Herald* on Saturday, of Lady Peel and her daughter going over to the Church of Rome, and equally so as to this being a preliminary step to a matrimonial union with a son of Lord Camoys, who has never been a suitor of Miss Peel. Lady Peel and her daughter attend, and have for months when in town attended, the Episcopalian chapel in Spring-gardens, and this place of worship is a Chapel of Ease to the parochial church of St. Martin's-in-the-Fields. Even yesterday week Lady Peel and her daughter attended Divine service there.—*John Bull.*

We deeply regret to have to announce the decease, at Naples, of the Earl of Belfast, only son of the Marquis and Marchioness of Donegal. His lordship was but twenty-five years old, and had much distinguished himself by his literary productions. The lectures he delivered at Belfast in the Spring gave proofs of great learning and genius. He was a young man of very considerable abilities, and his early decease will be deeply felt in the north of Ireland.

Sir Henry Lytton Bulwer had a narrow escape with his life, a few days since, while descending the Rhone from Avignon to Lyons, in one of the ordinary passage steamers. The boiler burst, and the vessel sank in the river. Sir Henry, with other passengers, swam for their lives, and the former was much exhausted on reaching the shore. Sir Henry is in a very delicate state of health, and it is feared that the accident may seriously retard his recovery.

The [illegible]ht Hon. Sir H. W. Wynn has retired from the diplomatic service, after a period of fifty-six years since his first appointment to the Foreign office. He will have only the pension which was settled upon him in 1807, when Envoy Extraordinary to the Elector of Saxony, which has lain dormant during his active employment, but which is larger than could be now conferred under the new regulations of the service.

Golden Impoverishment. At the monthly meeting of the Christian Knowledge Society, a letter was read from the Bishop of Adelaide, in the course of which his lordship remarked—"I perceive that the notion prevails in England that the gold diggings have poured wealth beyond bound into our laps. This is true of the laboring class, but the other classes were never so much pinched. The cost of subsistence has doubled. All labor and service wages are exorbitant. The clergy and gentry, therefore, not only find their incomes diminished, because the supply of labor is insufficient and wages high; but, besides much discomfort, find it difficult to live and educate their children as before. Bread is 4d. per pound, and unless the good feeling of the working classes induces them to get in the harvest, instead of hunting after gold, even this rate will be exceeded next year."

The Holy Places. The dispute about the Holy Places is said to be at length definitely settled, the Greek Patriarch having received a severe reprimand from the ecclesiastical authorities at Constantinople, for his protest against the Sultan's decree, and the Russian Minister having likewise been instructed to withdraw his protest and acquiesce in the decision of the Porte.

The Philistine of Theology. Dr. Cahill, who has been engaged in a series of lectures on "the principal dogmas of the Catholic faith," at "St. George's Cathedral," having indulged in the true Goliath style—"I offer a premium to the man that can meet me—I should like to hear the man that would contradict me"—the Rev. R. Maguire, of Trinity church, Queen street, Lincoln's Inn-fields, has accepted his challenge. The result is not yet known, Dr. Cahill having promised to communicate with Mr. Maguire in a few days. If the account given of the lectures in the *Tablet* is to be depended upon, the learned Doctor must have undergone a great change; "for," says that journal, "no word of offense to the creed of another falls from his lips—no vulgar abuse dishonors his sacred profession." "Error," we are told, "disappears before him as a mower cuts down the thin grass, and the most abstruse points of Catholic doctrine are made so clear, that men smile at their former ignorance, in not seeing what now appears clear as noon day."

Schism in the Wesleyan Body. On Tuesday a meeting in support of the "Wesleyan-Reform" movement was held at the Freemasons' Tavern, at which Mr. Apsley Pellatt, M. P., presided, and several of the "expelled ministers" and other prominent leaders of the agitation, took part in the proceedings. The following resolutions, which were unanimously adopted, will best show the nature of the movement: "That this meeting earnestly protests against the dogma of pastoral supremacy now maintained, and acted upon by Wesleyan ministers, believing it to be opposed to the teaching of God's Word, destructive of the rights pertaining to Christian societies, and at variance with the usages of all Protestant churches." "That, in the judgment of this meeting, the power now claimed and exercised by the district meetings, to interfere with and set aside the decisions of our local courts, is an abuse of the connexional principle, destructive of the scriptural independence of our societies, and an unconstitutional extension of the original jurisdiction of the district meetings."

The Popish Goliath. The Rev. Mr. Maguire has published an account of a personal interview which he has had with Dr. Cahill for the purpose of obtaining an answer to his acceptance of Dr. Cahill's challenge, which terminated in Dr. Cahill's denying that he ever uttered the words: "I offer a premium to the man that will meet me." Mr. Maguire calls upon the Papists who heard him give the challenge to insist on his confronting Mr. Maguire, and in the meantime he announces that he will, on Thursday evenings during Lent, deliver a course of lectures in St. Peter's church, Saffron-hill, in answer to Dr. Cahill's Clerkenwell lectures.

Curious Marriage Lease.—An assault case came before the Birmingham magistrates last week, which, like the majority of matrimonial squabbles, would have been simply interesting in the eyes of those immediately concerned, but for a legal curiosity which was brought to light in the course of the hearing. A young fellow, named William Charles Capas, was charged with assaulting his wife. In giving her evidence, Mrs. Capas mentioned that her husband was not living with her, but was "leased" to a young woman named Hickson. This being a species of contract unknown to the magistrates, further inquiry into the matter was made, when it was elicited that a regular legal document had been drawn up by which Capas and Hickson bound, or, as they termed it, "leased" themselves to each other for the term of their natural lives. The "lease" was produced in court and read. The girl Hickson was present at the time of the alleged assault. On being asked about the "lease," she admitted that she had signed it, and stated that it was drawn up by Mr. Campbell, the lawyer, who told her at the time she signed it that if Capas's wife gave her any annoyance he would put in that paper as evidence. She moreover said that the paper was signed at his office, and that she believed Mr. Campbell charged £1 15s. for drawing it up. The magistrates fined Capas 2s. 6d. for the assault, and commented in very strong terms on the document which had that day been before them.

We desire to call particular attention to the Exhibition of the pupils of the Institution for the Deaf and Dumb to be given, under the direction of Dr. Peet, at Niblo's, on Thursday evening, April 7th, at 7½ o'clock; the nett proceeds of which are to be appropriated to the building fund for the erection of St. Ann's church for Deaf-mutes. We can confidently recommend the exhibition to all, having ourselves had delightful experience how plainly and eloquently people of thought and sense can talk and discourse, without making any noise.

It will gratify the numerous friends of the Rev. Christopher B. Wyatt, Rector elect of Trinity Parish, San Francisco, Cal., to learn that letters have been received in this city announcing his safe arrival with his family at that port. All well.

Man's Liability to Fanaticism.—There is in some men always, and in most men sometimes, a strong tendency to the fanaticism well-described by Gibbon, as a "mistaking the giddiness of the head for the illumination of the Spirit." Not to have caught ourselves thus minded at some time or other, goes far to infer that we have never been minded otherwise. The practice of diving into ourselves, and invoking our spirits to divine in questions of moral and religious truth, is an old disease of human nature: it has been leading men astray from the paths of wisdom and peace, ever since that malignant whispering in Eden, which put man upon opening an independent spring and fountain of knowledge in his own reason, instead of letting his thoughts rest on the simple commandments of God.—*Church Review.*

CLERICAL CHANGES.

The Rev. Osgood E. Herrick, having resigned the charge of Emmanuel church, Adams, and accepted that of Christ church, Manlius, Onondaga county, requests that all letters and papers intended for him be directed accordingly.

The Rev. Thomas Mallaby, having resigned the rectorship of St. Michael's, Genesee, Western New York, and accepted a call to the rectorship of St. Paul's, Glen Cove, Long Island, requests that his letters, &c., be directed "Glen Cove, Long Island."

Rev. George P. Schetky has resigned the charge of St. James' church, Manitowoc, Wisconsin, and accepted a call to the rectorship of St. John's church, Louisville, Kentucky. Communications may be addressed accordingly.

The Rev. J. A. Wheelock, having removed from Randolph, Tipton county, Tennessee, to Beaver Dam Forks, Tipton county, Tennessee, requests all his letters and papers may be directed accordingly.

The Rev. J. Rambo, of the Cape Palmas Mission, requests that all letters and papers intended for him be directed to No. 535 Chestnut street, Philadelphia, till further notice.

The Rev. T. B. Lawson still remains in charge of St. John's church, Pontotoc, Mississippi, and has not gone to Early Grove, as was stated a few weeks since.

The address of the Rev. James De Pui, U. S. C., is Fort Kearney, Nebraska, Oregon Route.

The Rev. Edwin Cook, having accepted the rectorship of St. Jude's church, in this city, will enter upon the duties on Sunday morning next, April 3.

NOTICES.

Protestant Episcopal Mutual Benefit Society of Brooklyn.—At the recent election for officers of this Society, the following named gentlemen were unanimously elected, viz.: *President:* Alfred G. Stevens. *Vice Presidents:* B. J. Hathaway and Chas. H. Bisney. *Trustees:* F. W. Welchman, M. H. Hyde, Wm. W. Wilson, Jas. A. Donaldson, Geo. Hall, Dan Marvin, D. P. Barnard, M. F. Ogle, Fred. Walker, John Magee, Jesse Carpenter, J. A. Gambrell, J. B. Pentreath. *Committee on Membership:* B. P. Watrous, John W. Moore, Geo. W. Southurch, J. R. Brochelman, H. H. Godel.

This Society has been in operation about a year. It is composed principally of the most active and influential members of the various congregations in Brooklyn, and thus far has been very successful, in the language of the Preamble to their Constitution, in "desiring by every suitable endeavor both to retain in the Church the entire moral strength and means of her members, and to confirm and increase that sympathy and attachment which should especially prevail among brethren of the same household of faith." Combining also all the advantage to be derived from an association for mutual care, sympathy and aid, whether in sickness or adversity, thus tending to lesson the misery incident to mankind, and cementing the bond of brotherhood not only as between man and man, but as members of the same communion. Associates and companions in *prosperity*, and cheerfully and with true fraternity rallying to each other's aid, when the storms of *adversity* gather around: and when removed from this mortal world, attending their remains to the silent tomb; and afterwards extending their protecting care to the widow and orphans, and if need be relieving their temporal necessities.

EPISCOPAL APPOINTMENTS.

The Rt. Rev. the Provisional Bishop of New York has announced the following visitations for the month of April:

Date.	*Churches and Hours of Service.*
3,	1st Sunday after Easter, A. M. Ascension, New York. P. M. St. Matthews, New York. E. Epiphany, New York.
5,	Tuesday, A. M. St. Saviour's, Maspeth. P. M. St. James, Newtown.
6,	Wednesday, A. M. St. Georges, Flushing. P. M. Zion, Little Neck.
7,	Thursday, A. M. Christ, Manhasset.
8,	Friday, A. M. Grace, Jamaica. P. M. Trinity, Rockaway.
9,	Saturday, A. M. St. Georges, Hempstead. P. M. Grace, South Oyster Bay.
10,	2d Sunday after Easter, A. M. St. Pauls, New York. P. M. Christ, New York.
12,	Tuesday, A. M. St. Andrews, Richmond. P. M. St. Lukes, Rossville.
13,	Wednesday, A. M. Trinity, Factoryville. P. M. St. Marys, Elliotville.
14,	Thursday, A. M. Christ, New Brighton. P. M. St. Johns, Clifton.
15,	Friday, A. M. St. Pauls, Castleton.
17,	3d Sunday after Easter, A. M. St. Anns, Brooklyn. P. M. Christ, Brooklyn. E. Holy Martyrs, New York.
20,	Wednesday, A. M. St. James, New York. P. M. St. Andrews, New York.
21,	Thursday, A. M. St. Michaels, New York. P. M. Intercession, New York. E. St. Marys, New York.
24,	4th Sunday after Easter, A. M. St. Thomas, New York. E. St. Judes, New York.
26,	Tuesday, A. M. St. Pauls, Glen Cove. P. M. Christ, Oyster Bay.
27,	Wednesday, A. M. St. Johns, Cold Spring. P. M. St. Johns, Huntington.
28,	Thursday, P. M. Caroline, Setauket.
29,	Friday, P. M. Christ, Sag Harbor.
30,	Saturday, A. M. St. Johns, Islip. P. M. St. Marks, Islip.

Anglo-American Free Church of St. George the Martyr, corner of Prince and Thompson streets, N. Y.—Divine service will be celebrated at this church on Sunday mornings and afternoons at the usual hours. Daily prayer at 9 A.M. Seats free.

New York Ecclesiological Society.—The regular quarterly meeting will be held at St. Paul's Sunday School-rooms, Vesey street, on Monday, April 4, at 8 P.M.

Protestant Episcopal Mutual Benefit Society of Brooklyn.—A stated meeting of the above Society will be held at No. 291 Fulton street (Freeman Buildings), on Tuesday evening next, the 1st inst., at eight o'clock, Samuel B. Caldwell, Rec. Sec.

ACKNOWLEDGMENTS.

Five Points.—The subscriber thankfully acknowledges the receipt of the following sums:

A member of St. Marks church, Philadelphia, $10. This sum has aided seven destitute and worthy persons.

Ralph Hoyt, No. 2 Little Water street, Five Points.

General Protestant Episcopal Sunday School Union.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:

Mr. J. K. Sass, Charleston, $6; J. C. T., 79c.; M., $5; a little friend, Frankfort, Ky., by hands of the Rev. J. N. Norton, $1; the weekly offerings of Trinity, Tipton, Tenn., Rev. W. M. Steel, $5; offgs of Grace ch., Brooklyn Heights, Rev. F. Vinton, D.D., $24 44; Ladies Society of Christ ch., Little Rock, Ark., by Bp. Freeman, $5; St. Clements, N. Y., Good Friday coll., Rev. T. A. Faton, $54: $101 23.

By the Special Agent.—Emmanuel parish, Alleghany co., Md., Rev. D. H. Buel, $33; a lady of Trinity ch., New Haven, $5; St. Johns, Howard co., Md., Rev. Hugh T. Harrison, $12; members of St. Johns, Washington co., Md., $16 50; St. Annes, Annapolis, Md., Rev. Cleland K. Nelson, $27 51; St. Lukes, Baltimore, Rev. F. A. Baker, $30; ch. of the Epiphany, Washington, Rev. J. W. French, $31; Mrs. Phelps, principal Patapsco Institute, Ellicott's Mills, Md., $10; Members of Christ ch., Easton, Md., $11; St. Johns, Washington, Rev. Dr. Pyne, $54 66; sundry persons at sundry times, $12; Trinity, Columbus, Ga., Rev. T. F. Scott, $27 65; ch. of the Atonement, Augusta, Ga., Rev. W. H. Harison, $23 08; St. Pauls, Augusta, Ga., Rev. Edward E. Ford, D.D., $32; a friend of the Union, Savannah, $5; St. Johns, Savannah, Ga., Rev. Rufus M. White, $55 50; St. Johns, Montgomery, Ala., Rev. J. H. Morrison, $27 50; Trinity, Mobile, Rev. J. A. Massey, $35; Trinity, Columbus, Ga., Rev. T. F. Scott, $27 65: $476 05. Total of receipts, $577 28.

JOHN W. MITCHELL, Treasurer.

Depository 20 John street, N. Y., Mar. 29, 1853.

The undersigned gratefully acknowledges the receipt of the following alms:

Per Thos. N. Stanford, Esq.: $4 from St. James, Winsted, Ct.; $1 from Mrs. Electa Lindsay, Ct.; $1 from Mrs. Susan W. Coe, Ct.; $8 13 from St. Thomas ch., Bath, N. Y., for Chippeway mission; $1 87 from St. James; Hammondsford, N. Y., for do.; $1 from St. Pauls, Stafford, N. Y.; $17 20 from St. Pauls, Waterloo, N. Y., for do.; $1 from Trinity, Geneva, N. Y., for do.; $2 from H., Poughkeepsie, for do.; $100 from Anonymous, Hartford, Ct.

J. LLOYD BRECK,
Mar. 3, 1853. for the Minnesota and Chippeway Mission.

The undersigned gratefully acknowledges the receipt of the following alms, viz.:

Per Thos. N. Stanford, Esq.: $5, a mite for missions; $40 from ladies of Trinity, Brooklyn, Ct.; $5 from a friend for the Chippeway mission, per the Rev. J. A. Merrick; $25 from a friend for do. per do.; $5 from a friend for Minn. miss. per do.; $25 from do., for do., per do.; $2 50 from ch. of the Messiah, Glens Falls, N. Y.; $20, christmas ofg. of C. E. B., of New Milford, Ct., for the ch. (Indian) near Fort Ripley; $2 50 from T. R. Ingalls, Esq.; $29 from Trinity, Portsmouth, Va., for Indian ch.

J. LLOYD BRECK,
Feb. 24, 1853. for the Minnesota and Chippeway Mission.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

Christ, Marlborough, Rev. S. Hawksley, $2; St. Pauls, Whitehall, Rev. C. E. Phelps, $6 21; 'William,' enclosed in note, don., $5; St. Pauls, Oakhill, Rev. L. A. Barrows, $5; ch. of Annunciation, N. Y., Rev. Dr. Seabury, Easter offgs, $160 50; St. Johns, Cold Spring Harbor, Rev. E. F. Edwards, $6. Total $184 71.

C. N. S. Rowland, Treasurer, 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

St. Pauls, Troy, Rev. Dr. VanKleeck, $45; Trinity, Ulster, Rev. E. Nichols, $3 17; C. S. C., don., $10; 'William,' don., $5; Total $63 17.

C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

Thro' Messrs. Stanford & Swords: $2 from G.; $20 from H. L.; $10 from a member of St. Marks, Phila.; $4 from Caroline ch., Setauket, L. I., Rev. F. M. Noll; $5 from 'William;' $2, an Easter offg; a bundle of clothing from M.; $1 from L.; $1 from a friend to seamen; $1 from a friend to sailors; $1 from the Juvenile Dorcas Society of Christ ch., South Brooklyn; and $1 from L.

March 28, 1853. D. V. M. JOHNSON.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Lukes, Brooklyn, Rev. J. W. Diller, $6 40; Zion, Morris, Otsego co., Rev. W. H. Hill, $5; Christ, Green Bay, Wis., Rev. W. Hommann, $2; a mem. of St. James, Chicga, don., $10; Mrs. Anna H. Van Schaick, sub, $2. Total $25 40.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Mar. 30, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Lukes, Brooklyn, Rev. J. W. Diller, $8 20; a mem. of St. James, Chicago, don., $6; Miss C. E. B., for a life member, $10; Mrs. Anna H. Van Schaack, sub., $1. Total $25 20.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Mar. 30, 1853. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16-1y No. 21 Park Place, and 18 Murray street.

THE EVERGREEN, OR CHURCH MONTHLY MAGAZINE.—Contents for April: On the knowledge of one another in Heaven, by T. E. A.; Letters of Adiha at Jerusalem—subject, the betrayal of our Lord, by Rev. J. H. Ingraham; Sensibility, by E. C.; Letter to a friend recently confirmed; Sketches of Eminent Men, Newton; Our Interest in Jesus, by B. T. O.; Christian Biography, by Rev. F. W. Shelton; Burial Places, by S. T. C.; Mr. Sharpley, the over-thrifty man; Family Prayer; Editor's Table, Poetry, Short Articles, &c.
Illustration—Spring Time.
Terms: Single copy $2; two or more $1,50 each; six copies $8; twelve copies $15; twenty copies $23; thirty copies $30.
WILLIAM H. ONDERDONK, Proprietor,
Ap 2-2t 9 Spruce street, New York.

EPISCOPAL ACADEMY OF CONNECTICUT, Rev. EDWARD BALLARD, Principal. The Summer Term will commence April 28. Pupils are received into the family of the Principal at $60 per term of 14 weeks. Circulars at the bookstore of Stanford & Swords, 137 Broadway.
Cheshire, Ct., Mar. 23. Ap2-4t

BOARD WANTED.—A clergyman and his wife wishes to find board in a quiet family, where there are few or no other boarders. Locality must be above 23d street, and west of 4th avenue. Address, A. B., office of *The Churchman*, No. 9 Spruce street, N. Y.

VALUABLE WORKS.
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mar26-2t W. D. WILSON, for the President.

POETRY.

THE DIM OLD WOODS.

The dim old woods in the wintry time!
How solemn and sad their tone;
When the winds sweep through, with a moaning chime,
The aisles of the forest lone!
When the roof its wonted thirst has lost,
For the flow of the hidden rill—
And the fragile shoot is stiff with frost;
And the sap in its cell is still—
When each gay leaf, that threw so soft
Its shades o'er summer's brow,
Hath flown from its wavy sphere aloft,
To rest 'neath the starry snow—
When each sweet flower, with scented cup,
Frail withering where it grew,
Hath closed its faded petals up,
No more to drink the dew—
And when each trembling note that gushed
In soft and silvery song,
And the insect hum, are silent hushed,
The leafless boughs among;
Ah! sorrowing seem the woods so dim,
As they lift their branches bare—
The shivering twig and the rigid limb,
To the clasp of the frosty air;
And they seem to mourn 'mid the wintry storm,
For the flush of the greenwood bough,
And sigh for the sere and ruined bloom
That sleep on the earth below.
And yet those dark, sad solitudes!
I love their music well—
When whispering echo fills the woods
With tones of her murmuring shell—
For though the wind no voice doth own,
As it sleeps in the silent tree,
Yet the forest breathes with hollow moan,
Like the sound of the ceaseless sea—
As the spirit forms of leaves and flowers
That grace warm summer's smile,
Where rustling still among the bowers,
Where erst they shone, the while—
And the spangled frostwork, cold and bright,
That gleams on twig and stem,
Seems a throne for each of frozen light,
With a diamond diadem!
Oh! I love those gems by the sunbeam kissed,
As they swing in the sparkling air,
And I love in the dim old woods to list
To the voices stirring there!

PARLIAMENTARY SHARP-SHOOTING.

Mr. DISRAELI, it seems, is determined to use all diligence in making reprisals for the awkward predicament in which he was lately placed by the party now in the ascendant. On Friday, Feb. 18, agreeably to notice, he brought up the subject of the existing relations between England and France, and delivered himself of a speech an hour and a half in length. His speech, as reported in the papers, is immensely spirited, intensely alive from beginning to end with the most pungent sarcasm and the most keenly-pointed wit. The effort may be safely pronounced a masterpiece in its kind, it being scarce possible to conceive of anything more exquisite in the art of parliamentary reprisal. To be sure, it stings all round; but then one can well afford to be stung, when it is done with so much genius, and with such an infinite command of the most tasteful, polished, and energetic diction. It is not quite certain yet that the Ministry will be permanently able to outvote him; but in any case it is tolerably certain that they will not be able to outspeak him. If he cannot triumph, he can at least scatter star-dust enough to cover his defeat. We give, below, the closing paragraphs of the speech. Upon the merits of the question we care not to decide, being concerned only with the merits of the performance. Whether the thing were of much practical use, may, in our judgment, be lawfully questioned; but it caused an abundance of mirth at the time, and we see not why its ability that way should perish with the occasion; not to mention that wit, expressed in parliamentary debate, is not so plenty now-a-days, that any good specimens of it may be profitably neglected.

I know I may be met, but I hardly think I shall be met, by the allegation that I have no right to suppose the noble lord is about to quit the office he is so competent to occupy. I said I do not speak from rumor on this point, and I will now state to the house the authority on which I said so. It is a paragraph in a paper—a journal. I hope, notwithstanding the conduct of the journals that have criticised some of us, it will not be undervalued on that account. It is, to borrow an expression from our neighbors, "a communication," and it appears in a journal of great respectability. It appears in a large letter, in a prominent place in a newspaper, and commences with the significant words, "We are authorized to state"—in fact, it is redolent of Downing-street, and no doubt comes from it. This first paragraph—for there have been four of them—informs us that the arrangements, which were not quite made when the Cabinet was formed, are now pretty well settled; the noble lord the member for London is to continue leader of the House of Commons, but is to relinquish the office of Secretary of State, and he will probably not assume any other office. I have not the paragraphs here, and it was only by chance I read them yesterday, but I can state pretty nearly the substance of them. That was a very strange announcement, no doubt, but then came the second paragraph. We understood from the first that the noble lord had accepted office as Secretary of State provisionally; but people were surprised at this; and then there came forth another paragraph, in which they were "authorized to state" that this was a mistake; that the noble lord was not to hold office as Secretary of State for Foreign Affairs, but was to have some office where there was nothing to do, somewhere in the neighborhood of Waterloo-bridge. In fact, the only place the description met was that of the toll-gatherer of that unfortunate bridge.

Well, sir, that paragraph was not satisfactory. The noble lord, whatever the opinions of some of us may be, is rather a favorite of the people of England, and they did not consider that was exactly the treatment to which a man of his position was entitled. There was then another paragraph, in which it was stated, "on authority," that all the other paragraphs were erroneous—that the noble lord was going to resign the office of Secretary of State for Foreign Affairs, but was certainly to continue leader of the house, and that he was to have a room allowed him in the office of the Secretary of State. But the climax was reached when a fourth and rather an angry paragraph, written, it seemed, with some feeling of personal indignation, appeared, in which it was stated that nothing could be more erroneous or premature than the announcements that the noble lord was going to remain in the Foreign-office—that he was not to continue leader of the House of Common—that he was to have a room in the Foreign-office—a small room, I think it said—but that he was to be allowed two clerks. Sir, I confess I must protest against this system of shutting up great men in small rooms, and of binding to the triumphal chariot-wheels of administrative ability all the fame and genius of the Whig party. I think I have a right to ask the noble lord frankly—"Are you Secretary of State, or are you not?" If he is Secretary of State for Foreign Affairs he will no doubt, on the subject we are treating of to-night, afford us very satisfactory information; but, if he is Secretary of State now, but is not to be Secretary of State to-morrow, I think the declaration of the noble lord, on a question of foreign policy, is much depreciated in the value which we would otherwise attach to it.

Sir, considering the conduct of the First Lord of the Admiralty—conduct which I will not describe, for, to say that it was the result of design would be offensive, and to say that it was indiscreet would, as I said before, be impertinent; considering the conduct of the Secretary of the Board of Control, which, be it designed or indiscreet, or anything else, no epithets can rescue him from the position he occupies; considering the programme of the First Minister, which contradicts all our most recent experiences and confounds all our convictions; considering the mysterious circumstances which attend on the present occupation of the post of Secretary of State for Foreign Affairs by the noble lord the member for London, I think I have a right to ask for what has not yet been accorded—some clear explanations from the Government with respect to the relations which exist between this country and France.

There is one other reason why I am bound to pursue this inquiry at the present moment, and I find that reason in the present state of parties in this house. It is a peculiar state of things—it is quite unprecedented—it is well deserving of the attention of honorable members who sit in that quarter of the house (pointing to the benches below the gangway on the Ministerial side). We have at this moment a Conservative Ministry, and we have a Conservative Opposition. Where the great Liberal party is, I pretend not to know. Where are the Whigs, with their great traditions—with two centuries of parliamentary lustre, and deeds of national patriotism? There is no one to answer. Where, I ask, are the youthful energies of Radicalism—its buoyant expectations—its expanded hopes? Awakened, I fear, from the dreams of that ardent inexperience which attends sometimes the career of youth, it finds itself at the same moment used and discarded—used without compunction, and not discarded with too much decency. Where are the Radicals? Is there a man in the house who declares himself to be a Radical? No, not one. He would be afraid of being caught and turned into a Conservative Minister.

Well, how has this curious state of things been brought about? Where is the machinery by which it has been effected—the secret system that has brought on this portentous political calamity? I believe I must go to that inexhaustible magazine of political devices, the First Lord of the Admiralty, to explain the present state of affairs. The house may recollect that some two years ago, when I had the honor of addressing them on a subject of great importance, the First Lord of the Admiralty afforded us, as is his wont, one of those political creeds in which his speeches abound; and the right honorable gentleman, on that occasion, in order that there might be no mistake—in order that the house and the country should be undeceived, and that they should not have any false expectations from him, especially the Conservative or Protectionist party, said, in a manner the most decided, that his political creed was this: "I take my stand on progress." Well, sir, I thought at the time that progress was an odd thing to take one's stand upon. I thought at the time that a statesman who took his stand on progress might find he had got a very slippery foundation. I thought at the time, though the right honorable gentleman weighs his words, that this was a piece of oratorial slip-slop. But I apologize for the momentary suspicion. I take the earliest opportunity of expressing to the right honorable gentleman my sincere regret that I had for a moment supposed he had made an inadvertant observation. I find that it was a system perfectly matured, and now brought into action, of which the right honorable gentleman spoke. For we have now got a ministry of "progress," and every one stands still. We never hear the word "reform" now; it is no longer a ministry of reform; it is a ministry of progress, every member of which resolves to do nothing. All difficult questions are suspended. All questions which cannot be agreed upon are open questions. Now, I don't want to be unreasonable, but I think there ought to be some limit to this system of open questions. It is a system which has hitherto prevailed only partially in this country, and which never has prevailed with any advantage to it. Let us, at least, fix on some limits to it. Let parliamentary reform, let the ballot be open questions if you please; let every institution in Church and State be open questions; but, at least, let your answer to me to-night prove that, among your open questions, you are not going to make one of the peace of Europe.

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Every day is a little life, and our whole life is but a day repeated. Whence it is that old JACOB numbered his life by days; and MOSES desires to be taught this point of holy arithmetic, to number, not his years, but his days. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mispend it, desperate. We can teach others by ourselves. When sleep is rather driven away than leaves me, I would awake with GOD. My first thoughts are for Him. If my heart be early seasoned with His presence, it will savor of him all day after. While my body is dressing, not with an effeminate curiosity, nor yet with rude neglect, my mind addresses itself to her ensuing task, bethinking what is to be done, and in what order, and marshalling as it may my hours with my work. That done, after some meditation, I walk up to my masters and companions, my books; and sitting amongst them with the best contentment, I dare not reach forth my hand to touch any of them till I have first looked up to heaven and craved favor from Him to whom all my studies are daily referred; without whom I can neither profit nor labor. After this, without any over great variety, I cull forth those which may best fit my occasions. Ere I can have sat unto weariness, my family having overcome all household distractions, invite me to our common devotions, not without some short preparation. These, heartily performed, send me up with a more strong and cheerful appetite to my former work, which I find made easy to me by intermission and variety. One while mine eyes are busied; another while my hand; and sometimes my mind takes the burden from them both. One hour is spent in textual divinity; another in the controversy; history relieves them both. When the mind is weary of other labors, it begins to undertake her own; sometimes it meditates and winds up for future use; sometimes it lays forth her conceits for present discourse, sometimes for itself, often for others. Neither know I whether it works or plays in these thoughts. I am sure no play has more pleasure, no work more use; only the decay of a weak body makes me think these delights insensibly laborious. Before my meals, and after, I let myself loose from all thoughts, and would forget that I studied: company, discourse, recreations are now seasonable and welcome. I rise not immediately from my trencher to my books, but after some intermission. After my latter meal, my thoughts are slight; only my memory may be charged with the task of recalling what may have been committed to her custody during the day. And my heart is busy in examining my hands and mouth, and all other senses, of the day's behavior. The evening is come. No tradesman doth more carefully take in his wares, clear his shop-board, and shut his windows, than I would shut up my thoughts, and clear my mind. That student will be miserable which like a camel lies down under his burden. All this done, calling together my family, we end the day with GOD.

But GOD's day calls for another respect. The same sun rises on this day and enlightens it; yet because that SON of Righteousness rose upon it, and gave a new life unto the world in it, and drew the strength of GOD's moral precept into it, therefore justly do we sing with the Psalmist, "this is the day which the LORD has made." Now I forget the world, and deal with my wonted thoughts as great men use, who at some time of their privacy forbid the access of all suitors. Prayer, meditation, reading, hearing, preaching, singing, good conferences, are the business of this day, which I dare not bestow on any work that is not heavenly. I hate superstition on the one side, and looseness on the other; but I find it hard to offend in too much devotion, easy in profaneness. The whole work is sanctified by this day; and according to my care of this, is my blessing on the rest.—*Bishop Hall.*

FOR THE YOUNG.

A SHORT CATECHISM OF CHRISTIAN RELIGION.

We are permitted to publish the following Catechism, which was drawn up by the author (a Scottish clergyman) for the use of his children. It is not intended to *supersede* any of the catechetical books of instruction which are at present in ordinary use, but rather as *supplementary*, and to a certain extent as taking somewhat different ground. It will scarcely be denied that we overlook a higher and more comprehensive vehicle of *ethical truth*, as well as one more *specifically suited to the young*, if we throw into too deep a shade the Evangelical summary, the Golden Rule and the Beatitudes, by the *judicial* formula, the Decalogue. Our LORD plainly intimates that He is giving something higher and stricter *as a rule of life* than the Old Law afforded. This higher teaching should clearly have its due place in Christian education, and the short formula which we subjoin appears to us well calculated to assist teachers towards such a system. —*Scottish Ecclesiastical Journal.*

Question. My child, what is RELIGION?

Answer. It is to *believe* in GOD, to *worship* and to *obey* Him.

Q. How may we learn to do these things aright?

A. Partly by contemplation of the WORKS of GOD, and by consulting our own conscience, which is His law written on our hearts; but chiefly in the light of the WORD of GOD, or Holy Scripture, which contains the teaching of His Messengers to mankind, especially that of HIS SON, our Saviour JESUS CHRIST.

Q. What is the first method called?

A. NATURAL RELIGION.

Q. The second?

A. REVEALED or CHRISTIAN Religion, which contains and completes the first.

Q. What is the Christian *Belief* in GOD?

A. It is expressed in the CREED.

I believe, &c.

Q. What is the sum and substance of this profession?

A. It is belief in GOD the FATHER, who made me; in His Blessed SON, "GOD manifest in the flesh"—that is, in human nature—who redeemed me; and in His HOLY SPIRIT, who sanctifieth me.

Q. Do you then believe in three Gods?

A. No. Notwithstanding that GOD has revealed Himself under this threefold distinction, I believe not in three Gods, but in one GOD; who is a pure Spirit, without body, parts, or passions.

Q. What is the model of Christian *Worship*?

A. It is the Prayer taught by our LORD to His disciples, and called accordingly the LORD'S PRAYER.

Our Father, &c.

Q. Of how many petitions does this Prayer consist?

A. Of six: the three first of which (marked by *thy*) relate to the Divine Glory; the three last (marked by *us, our*) to our own needs, bodily and spiritual.

Q. What do you ask in the former group of petitions?

A. In the former group of petitions we express our desire that the Holy Name of GOD may be universally reverenced, His Supreme Authority universally acknowledged, and His Revealed Will universally obeyed.

Q. What is the latter?

A. In the latter group we supplicate due Provision for our bodily wants, Forgiveness of our sins and errors in the past, and Divine Grace, Guidance, and Protection in time to come. And we do all this, as is implied, in the name of Him who taught us this most beautiful and comprehensive Prayer.

Q. You have rehearsed the documents of Christian Faith and Worship: rehearse that of Christian *Obedience*.

A. Our LORD has given this SUMMARY OF THE DIVINE LAW—

Thou shalt love the LORD *thy* GOD *with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the First Commandment. And the Second is like unto it, Thou shalt love thy neighbor as thyself.*

Q. What are you here taught?

A. My duty towards GOD and my neighbor.

Q. What is your duty towards GOD?

A. It is to love, reverence, and trust Him, as my Eternal FATHER and Friend.

Q. What is your duty towards your neighbor?

A. It is to honor and obey my parents, and all lawful authorities; to hurt nobody by word or deed; to be modest and pure, even in thought; to be true and just in all my dealings; to abhor lying and evil speaking; to be cheerful, industrious, and contented; to bear no malice or hatred in my heart; to be of a guileless, gentle, and forgiving spirit; to be prudent, patient, and temperate; to live peaceably, and to promote peace, justice, and good-will; to think charitably of others; to be kind to the poor and helpless; and to do good to all men as I have opportunity.

Q. Has our LORD left other, and similarly emphatic instructions, concerning the Christian temper and life?

A. Yes, chiefly these: the NEW COMMANDMENT, the GOLDEN RULE, and the EIGHT BEATITUDES.

THE NEW COMMANDMENT.

A New Commandment give I unto you, that you love one another; as I have loved you, that ye also love one another.

THE GOLDEN RULE.

Whatsoever you would that men should do to you, do ye even so to them.

THE BEATITUDES.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heaat: for they shall see GOD.
Blessed are the peacemakers: for they shall be called the children of GOD.
Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Q. What are you here taught?

A. In the *New Commandment* we are taught, after our LORD'S example, to love and succor all our brethren of mankind, especially those who love and serve GOD; in the *Golden Rule* we learn duty through self-love; and in the *Beatitudes* we have depicted those features of character which secure GOD's blessing here and hereafter. For "godliness," or true religion, "is profitable unto all things; having promise of the life that now is, and also of that which is to come."

Q. On what inspired authority do you found this account of Christian religion?

A. On that of ST. PAUL, who describes Christian religion as the doctrine of Faith, Hope, and Charity. *Faith* speaks through the *Creed*, *Hope* breathes in *Prayer*, while *Charity* is the "fulfilling of the *Law*."

THE LITTLE OUTCAST.

'Mayn't I stay, ma'am? I'll do anything you give me—cut wood, go after water, and do all your errands.'

The troubled eyes of the speaker were filled with tears. It was a lad that stood at the outer door, pleading with a kindly-looking woman, who still seemed to doubt the reality of his good intentions.

The cottage sat by itself on a black moor, or what in Scotland would have been called such. The time was near the latter end of September, and a fierce wind rattled the boughs of the two only naked trees near the house, and fled with a shivering sound into the narrow door-way, as if seeking for warmth at the blazing fire within.

Now and then a snow-flake touched with its soft chill the cheek of the listener, or whitened the angry redness of the poor boy's benumbed hands.

The woman was evidently loth to grant the boy's request, and the peculiar look stamped upon his features would have suggested to any mind an idea of depravity far beyond his years.

But her woman's heart could not resist the sorrow in those large, but by no means handsome, grey eyes.

'Come in, at any rate, till the good man comes home; there, sit down by the fire; you look perishing with cold'—and she threw a rude chair up to the warmest corner, then, suspiciously glancing at the child from the corners of her eyes, she continued setting the table for supper.

Presently came the tramp of heavy shoes; the door was swung open with a quick jerk, and the "good man" presented himself wearied with labor.

A look of intelligence passed between his wife and himself—he, too, scanned the boy's face with an expression not evincing satisfaction, but, nevertheless, made him come to the table, and then enjoyed the zest with which he dispatched his supper.

Day after day passed, and yet the boy begged to be kept "only till to-morrow;" so the good couple, after consideration, concluded that as long as he was docile, and worked so heartily, they would retain him.

One day, in the middle of winter, a pedlar, long accustomed to trade at the cottage, made his appearance, and disposed of his goods readily, as he had been waited for.

'You have a boy out there splitting wood, I see,' he said, pointing to the yard.

'Yes; do you know him?'

'I have seen him,' remarked the pedlar, evasively.

'And where—who is he? what is he?'

'A jail-bird!' and the pedlar swung his pack over his shoulder: 'that boy, young as he looks, I saw in court myself, heard his sentence—ten months—he's a hard one—you'd do well to look keerfully after him.'

Oh! there was something so horrible in the word jail—the poor woman trembled as she laid away her purchases, nor could she be easy till she called the boy in, and assured him that she knew that dark part of his history.

Ashamed, distressed, the child hung down his head; his cheeks seemed bursting with his hot blood; his lips quivered, and anguish was painted as vividly upon his forehead as if the words were branded into his flesh.

'Well,' he muttered, his whole frame relaxing as if a burden of guilt or joy had suddenly rolled off; 'I may as well go to ruin at once—there's no use in *my* trying to do better—everybody hates and despises me—nobody cares about me. I may as well go to ruin at once.'

'Tell me,' said the woman, who stood off far enough for flight if that should be necessary, 'how came you to go so young to that dreadful place? Where was your mother?'

'Oh!' exclaimed the boy, with a burst of grief that was terrible to behold, 'Oh! I haint no mother—Oh! I haint had no mother ever since I was a baby. If I'd only had a mother,' he continued, his anguish growing vehement, and the tears gushing out from his strange looking grey eyes, 'I wouldn't 'a been bound out, and kicked and cuffed, and laid on to with whips. I wouldn't 'a been saucy, and got knocked down and then run away, and stole because I was hungry. Oh! I haint got no mother—I haint got no mother—I haven't had no mother since I was a baby.'

The strength was all gone from the poor boy, and he sank on his knees sobbing great choking sobs, and rubbing the hot tears away with his poor knuckles. And did that woman stand there unmoved? Did she coldly bid him pack up and be off—the jail-bird?

No, no; she had been a mother, and, though all her children slept under the cold sod in the church-yard, she was a mother still.

She went up to that poor boy, not to hasten him away, but to lay her fingers kindly, softly on his head—to tell him to look up, and from henceforth find in her a mother. Yes, she even put her arm about the neck of that forsaken, deserted child—she poured from her mother's heart, sweet, womanly words of counsel and tenderness.

Oh! how sweet was her sleep that night—how soft her pillow. She had linked a poor suffering heart to her's by the most silken, the strongest bands of love; she had plucked some thorns from the path of a little sinning, but striving mortal. None but the angels could witness her holy joy, and not envy.

Did the boy leave her?

Never—he is with her still; a vigorous, manly, promising youth. The low character of his countenance has given place to an open, pleasing expression, with depth enough to make it an interesting study. His foster-father is dead, his good foster-mother aged and sickly, but she knows no want. The once poor outcast is her only dependence, and nobly does he repay the trust.

"He that saveth a soul from death, hideth a multitude of sins."

THE BROKEN ROSE, OR A LIFE OF FEAR.

I was visiting my Aunt Mary. I was named for her, and as she took a great interest in me, I was anxious to do all I could to please her. She was a great favorite among the children. One day KATE RAY, who lived at the next door, came in to see me. The little puss was in the parlor, and we had a great frolic with her. By-and-by I held her up to catch a fly on the window; and it was quite funny to see her try to pounce on it. On the sill was a new-blown tea rose, which Aunt MARY thought a great deal of. "Take care," said KATE, "or puss may jump on it; and then!" But I thought more of the fun, when suddenly she made a spring at the fly, and snapped the stem of the beautiful rose. "What will your Aunt MARY say?" cried KATE. Oh dear! We raised it up and tried to make it stand, but it kept toppling down; at last we made it lean against a branch, and it looked almost as well as before. "I must go now," said KATE, for there was no more fun for us.

"Had I better tell Aunt MARY, or let her find it out?" I asked myself. "Tell her, certainly," said a voice within; "when an accident happens, always make it known to those who ought to know it; why not?" But I was afraid and kept delaying, and went off to grandmother's room; then she told me how to fix my patchwork, and so the time passed on until afternoon, when a lady and her little daughter came to see Aunt MARY, and I was called into the parlor also.

"Ah, that rose!" thought I; but go I must. I had not been in long when the flowers were talked about, and Aunt MARY got up to show them her tea-rose. "Why, it is faded, broken!" she said. "How did this happen? MARY, do you know anything about it?" I felt frightened, and answered quickly, "No, ma'am." No sooner were the words out than I began to feel bad indeed. "Worse and worse," I said to myself. "Why did I not say puss and I did it? Why *didn't* I tell the truth about it?" Now I knew perfectly well that Aunt MARY would neither have scolded nor fretted, for I did not mean to do [illegible]. I had not been as careful as I ought to have been, but she would have forgiven me; my sin was that I had told the lie. Aunt MARY liked to have things accounted for, so she asked every one in the house about the broken rose; nobody could tell how it was done. Pussy could not tell, and I was afraid to, and now doubly afraid lest she should ever find out. The idea of being caught in an untruth, and by Aunt MARY too, who was so truthful herself and so very kind to me, was dreadful. "What shall I do?" I cried; "where shall I go? I wish I had not come here; and I thought I was going to have such a beautiful visit!" I had no appetite for supper; my head ached, and my heart beat hard. When Aunt MARY kissed me for the night, and said, in her sweet way, "Good-night, my dear child," I felt as if I wanted to fall down and die.

Two days passed away. On the third, I went up stairs to put on my things to take a walk with grandma; it was in the forenoon. While I was dressing, the front door opened, and KATIE RAY's voice sounded in the entry. All my fears came back fresh upon me. "She'll tell! she'll tell!" What a tumult was I in! Presently my name was called. "I'm found out!" I cried; and without knowing exactly what I did, I ran and hid in the closet. "MARY! MARY!" they called; no MARY answered. After awhile there were footsteps in the entry. "Oh, my mother! my mother!" I cried; "I wish my mother was here; will not GOD help me?" Somebody came into my room and walked straight to the closet door; the door opened, and there stood Aunt MARY herself.

"My dear child," she said anxiously," "what is the matter? how came you here?" Then, for the first time, I burst into tears; and what a relief it was! She placed me on the bed and sat down beside me, and talked to me so kindly, just like my mother. As well as I could, I told her all. Oh, how sorry she looked! After awhile she spoke, and then only said, "How true what the Scriptures say: 'The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.'" I shall never forget Aunt MARY's voice; so sweet and sorrowful! I shall never, never forget the verse. Let every child who has had a bitter experience of the first part, see how true and how precious is the last: "Whoso putteth his trust in the Lord shall be safe."—*Child's Paper.*

MISCELLANEOUS CLIPPINGS.

THE SILENCE OF SCRIPTURE.—Nor is it only what Scripture says, but its very silence, which is instructive for us. It was said by one wise man of another, that more might be learned from his questions than from another man's answers. With yet higher truth might it be said that the silence of Scripture is oftentimes more instructive than the speech of other books; so that it has been likened to "a dial in which the shadow as well as the light informs us." For example of this, how full of meaning to us that we have nothing told us of the life of our blessed LORD between the twelfth and thirtieth years—how significant the absolute silence which the Gospels maintain concerning all that period; that those years in fact have no history, nothing for the sacred writers to record. How much is implied herein! the calm ripening of His human powers—the contentedness of His wait—the long preparation in secret, before He began His open ministry. What a testimony is here, if we will note it aright, against all our striving and snatching at hasty results, our impatience, our desire to glitter before the world; against all which tempts so many to pluck the unripe fruits of their minds, and to turn that into the season of a stunted and premature harvest, which should have been the season of patient sowing, of an earnest culture and a silent ripening of their powers.

How pregnant with meaning may that be which appears at first sight only an accidental omission! Such an omission it might at first appear that the Prodigal, who while yet in a far country had determined, among other things which he would say to his father, to say, "Make me as one of thy hired servants," when he reaches his father's feet, when he hangs on his father's neck, says all the rest which he had determined, but says not this.

IMMODERATE TEA-DRINKERS.—Dr. JOHNSON's admiration finds more eloquent relief when he describes himself "a shameless and hardened tea-drinker, who has for many years diluted his meals with only the infusion of this fascinating plant: whose kettle has scarcely time to cool; who with tea amuses the evening, with tea solaces the midnights, and with tea welcomes the morning." For the sake of tea, moreover, he sacrificed his good manners, which we will hope is more than the Chinese have done. While on his Scottish tour, and spending some time at Dunregan, we read, the Dowager, Lady MACLEOD, having repeatedly helped him, until she had poured out sixteen cups, then asked him if a small basin would not save him trouble and be more agreeable. Whereupon he answered roughly, "Why, all the ladies ask me such questions. It is to save yourselves trouble, madam, and not me." The lady was silent, and resumed her task. He assured BOSWELL that he never felt the least inconvenience from the immoderate quantities he imbibed, and was probably of the opinion of the Dutch physician, who, at the time when the Dutch held the tea trade, wrote such high encomiums on tea and its merits, going so far as to argue that even two hundred dishes a day may be drunk without hurt. It is not out of all belief that the doctor did sometimes nearly reach this amount. Imagination is not bold enough to enumerate the conceivable number of cups that followed the first surly sixteen at Lady MACLEOD's, but there is something touchingly suggestive in her silent way of "resuming her task." Up to Dr. JOHNSON's time there was, perhaps, no one who, as BOSWELL says, more relished the infusion of the fragrant leaf than he. Since then HAZLITT may fairly challenge the great doctor, both in keen relish and power of consuming it; but his constitution was weak, and his appetites were so excessive as to become vices. Mr. PATMORE, in his "Recollections of HAZLITT," tells us that he half filled his teapot with tea. This, we take it, is an exaggeration, and if HAZLITT's teapot was like the two-quart silver teapot of Dr. JOHNSON, his tea must have been fabulous; but Mr. PATMORE does not give us its measure; in any case it was monstrous, and against the special prohibitions both of English and Chinese eulogists. Unlike the doctor's, HAZLITT's tea was solitary, stimulating, and of a strange, fascinating effect. He did not press fair ladies into his service. Nevertheless, onerous as the service may sometimes be, the ladies cannot complain of it, even when so hard set as was poor Lady MACLEOD. That they owe to it much of their present high social position in England, very little reflection will show. How was it with them some century and a half since, when the squire, shortly after their departure from table, locked the door, and pushed the bottle round until his guests had not only their baser but their entire members under his mahogany?—*Fraser for January.*

A CURIOUS INSTINCT.—There is in the gardens at Regent's Park, London, a plain-looking sombre bird, a native of New Holland, called the brush-turkey, whose habits of rearing its brood are among the most remarkable in the history of animal instincts. The bird is a thorough chemist, and contracts for itself a patent incubator, on chemical principles, by which it hatches its eggs in a scientific manner, without the studious sitting to which other birds submit. This bird at present occupies part of the great aviary on the south side of the gardens, on the right, after entering the gate from the road. It is not a very striking bird in its appearance. The upper surface of the adult male's wings and tail, is of a blackish brown, at the base, going into silver gray at the ends. The skin of the head and neck is of a deep pink, verging on red, and thinly sprinkled with short dingy hair. The wattle is of a bright yellow, shading off into red. In size, it is nearly that of a turkey. In general habits, this bird is nothing remarkable; it is in the reproduction of the species that its anomalous proceedings are manifested. It is a believer in fermentation and co-operation, for when the breeding season arrives, a number of birds enter into partnership, and collect a huge heap of vegetable matter, which is allowed to ferment, till it forms a hot bed. Several weeks are patiently employed in forming this heap; but when once formed, does duty for several years, new matter being added at the top as that beneath rots away. In collecting, the birds use only the foot; the bill is not used at all. The surface of the ground surrounding the hot-bed is thus cleared of every leaf and blade of grass, every scrap of vegetation being added to assist in the fermentation. When this pyramidical mound of green grass has had sufficient time to heat, and when it is just at the proper temperature for hatching, the large eggs are inserted, not side by side, but planted at regular intervlas from each other, and stuck into the fusty, smoking heap perfectly upright, the large end downward, and at an arm's length below the surface. They are then covered up, and left till hatched. Whether the chickens have to fight their way through the warm "artificial mother," or whether, as Mr. GOULD was informed, the females remain in the neighborhood, to assist them, is a question not yet settled. There is no doubt, however, that in either case nature has provided for the safety of the young, and that all its instincts are adapted to the circumstances of its birth.

PATCHING AND DARNING.—At a late meeting of the New Hampshire Agricultural Society, a gentleman made his name odorous of good sense and taste, by offering a premium of twenty-five dollars for the best specimens of patching and darning that should be exhibited, being actuated thereto by seeing how many specimens of useless needlework were presented. That gives us hope—a hope out of despair, that these highly useful departments of labor will not, like the secret of embalming, become "lost arts" before the close of the current century. We would wrestle with remorseless Time, who has threatened to take away from our people all skill in patching and darning. We would agonize with the generation which is bartering away its birthright, *to wit*, a knowledge of these matters, for vain and bootless employments. Why, patching was once not only recognized as a useful engagement, but how near it came to being an ornamental one and a fine art, is evident from the fact, that in its degraded state, it is even now fashionable in the most aristocratic of those circles that railroads have not yet crossed, for ladies when visiting, to enjoy themselves over their patchwork. True, the end of their labors is a bed-quilt or a cradle-spread, and the materials employed are French calico or some such immaterial tissue. But the French have a way of making broadcloths of very refined texture, and exceeding light, and it certainly does not seem impossible that Fashion might in some freak, command her subjects to make patches of fine broadcloth, and place them on the garments men wear by day, as well as on the blankets that protect them by night. We are not radicalists, we are not extremists. We do not urge the ladies to have their patchwork lying on the card-tables of their parlor, nor desire to see them, when a gentleman protracts his staying past the orthodox standard for a morning call—a quarter of an hour—ordering Bob to bring up brother's old coat, and proceeding to cover its elbows with new pieces of the same, which have been carefully rolled in a bundle and stowed in the rag-box ever since the old coat was new, and so always to keep their fingers busy while the merits of SONTAG's impersonation of *Amina* are discussed, or the taste and propriety of Miss Prim's head-dress passes in review. We would not make a parade of a virtuous woman's excellent qualities; nor because she has skill to patch, would we have her do it in the parlor. It is a blessed thing for families that the piano cannot march down into the kitchen, nor the soup-kettle up into the dressing-room; and it is equally desirable that the patchwork stay by the quiet sitting-room, and that darning be kept, as a modest woman prefers to be, within its own sphere. Ah! that darning is another blessing which, like all other good things, is "passing away." We have no more good, thick, mixed woolen stockings, nor striped mittens now. Not that knitting is forgotten; for ROSILINA can knit purses, chains, crotchet-work, or almost anything else you will name; but there are none now left to do our darning for us when a thread breaks. Our mothers grow dim-sighted, and the darning-needle is never to be found, for it is so seldom in demand; and as to the wives of our youths and the mothers of the next generation of city children, what know they of darning? Not a bit more than a man does. They could not take a stitch in time to save nine, nor run a heel for their lives.—*N. Y. Daily Times.*

A TOUCH OF NATURE.—A car, full of passengers, recently passed over the Western Railroad, in which occurred a simple but touching scene, worthy of record. One of the passengers was a woman, carrying in her arms a child who annoyed every one by its petulence and cries. Mile after mile the passengers bore the infliction of its noise, which rather increased than diminished, until at last it became furious, and the passengers nearly so. There were open complaints, and one man shouted, "Take the child out." The train stopped at a station, when an old gentleman arose, and made the simple statement that the father of the child had died recently, away from home; that the mother had been on a visit to her friends, and had died while on the visit; that her dead body was on board the train, and that the child was in the arms of a woman who was a stranger to it. It was enough. There was a tear in nearly every eye, and all were melted into pity and patience. All selfishness was lost in thinking of the desolation of the poor little wanderer, who would have found a warm welcome in hands that, a moment before, would almost have visited it with a blow.—*Springfield Republican.*

ASTRONOMY.—The great discoveries which have been made in this science within the past few years, have attracted the attention of the civilized world, and there is quite an emulation in the different observatories in regard to making new explorations respecting the movements of the heavenly bodies. We were not aware till within a short time, that there was any individual opposed to these discoveries, but we learn that upon a recent application made for aid to a college observatory, the person from whom a donation was urged, declined for the reason, that he would not give a dime to buy a telescope, for if any addition was made to the number of astronomers, they would be discovering more comets and stars. He said, "he was opposed to having any new light about the stars, for we had not a use for half the stars we know about already."

This rich man's knowledge about the science of astronomy probably is equal to that of a pious domestic in the family of one of our friends, who cannot credit the theory of the school books about the revolution of the earth round the sun. She answers all the arguments of the children by the remark that the Bible says JOSHUA commanded the sun to stand still; whereas, if the school books are right, he should have made the earth stand still. She cannot give up the Bible for any modern school book. This woman was probably brought up in the country village, where the members of the lyceum discussed the question several evenings, "Whether there was a new sun every day?" The question was decided in the affirmative, after an eloquent speech from a member, who reminded the intelligent company that there were some days without any sun at all!—*Boston Transcript.*

A DOG IN CHURCH.—An amusing incident occurred at one of the churches in a neighboring village last Sunday afternoon. Just as the services were about to commence, a good-sized dog was observed to be sauntering about the aisles, probably in search of his master. After making a pretty thorough examination of the aisles, he ascended to the pulpit, passing up the stairs on one side, and down on the other. But not having attained the object of his search, or satisfied his curiosity, he again ascended the stairs, and took the same route, but with no better success. Again he ascended the steps, but instead of passing through the pulpit, he took a position on the upper step, where, settling himself upon his haunches, he deliberately surveyed the congregation for some minutes, during which time a pause ensued, in which it seemed doubtful whether the audience would titter outright, or the dog begin to bark. At length, after waiting in vain for the sexton to appear, one of the good deacons resolved to expel the intruder. But the dog, as if anticipating his intentions, took his old route through the pulpit, and as the deacon passed up one side, the dog went down the other. This was repeated two or three times, to the no small amusement of the assembled congregation. The deacon at last seized the dog by the neck, and the way he marched him down the broad aisle was enough to make a philosopher smile. This having been accomplished, the services were commenced with all the gravity it was possible to attain under the circumstances.—*Boston Transcript.*

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

A YOUNG LADY wishes to obtain a situation as governess or teacher in some institution. She is competent to teach French and Music, and all the general branches of education. The best of references can be given.
Address H., box No. 282, P. O. Albany, New York. An Episcopal family or institution preferred. mar26–3t$

NEW SPRING GOODS.—HITCHCOCK & LEADBEATER, 347 Broadway, corner of Leonard street, have in store, and are daily receiving from auction, new Spring and Summer Goods of the latest Parisian styles, and of the most elegant textures and qualities, including a large stock of the most beautiful FRENCH AND INDIA SILKS, of every desirable style, shade, color and quality, with prices varying to suit purchasers.
CANTON CRAPE SHAWLS, both plain and embroidered, very elegant and cheap. Also, THIBET, and all kinds SUMMER SHAWLS, in every variety of style, quality and price.
BARAGES and SILK TISSUES, a most splendid assortment.
FRENCH MUSLINS and LAWNS, Mouseline de Laines and Barage de Laines in great variety, and of the most elegant styles.
SCOTCH AND FRENCH GINGHAMS, of superior quality, and most desirable styles, at one shilling a yard!
A large and beautiful assortment of goods for LADIES' TRAVELING DRESSES, the handsomest and best for that purpose ever introduced in this market.
MOURNING GOODS of every kind, of the very best quality, most desirable styles, and full THIRTY PER CENT. LOWER in price than the same goods are sold in any mourning store in New York.
LINENS, DAMASKS, NAPKINS, &c., &c., in great variety, including everything in the line of LINEN GOODS for family use.
A large assortment of ladies' fancy goods, such as COLLARS, CRAVATS, GLOVES, HANDKERCHIEFS, &c., in great variety, and of every quality and price.
Lace and Muslin WINDOW DRAPERIES at the very greatest bargains, 30 per cent. lower than usual; and in short everything that a lady or family can want in the line of dry goods.
GENTLEMEN'S Handkerchiefs, Cravats, Gloves, Undershirts, Drawers, and everything in fact in Gentlemen's furnishings, at a very great reduction from the prices of Gentlemen's Furnishing Stores.
☞ Terms, invariably, *cash*—cash on delivery.
☞ One and only one price. ☜ mar26–3m$

ÆOLIAN PIANOS.—T. GILBERT & CO'S Piano-Forte Warerooms, 333 Broadway, corner of Anthony street, second floor, New York. Pianos with and without the celebrated Æolian, wholesale and retail. Boudoir or Cottage Pianos, convenient for small rooms; also, second-hand Pianos. Pianos with and without the Æolian, to hire. Melodeons for sale. HORACE WATERS, *Exclusive Agent.*
The attention of the public is invited to the following just notice from the New York *Evangelist:*
T. GILBERT & CO'S ÆOLIAN PIANO-FORTES.—Long familiarity with these instruments enables us to speak with a degree of confidence that we could not otherwise claim, respecting their great merit, and the beauty and adaptedness of the Æolian attachment to some of the best purposes which a musical instrument serves in a Christian family. The instruments are very firmly built, requiring less tuning than any others we know of, and possess remarkable sweetness and purity of tone. Within a few years, great improvements have been made in their manufacture, by which a much stronger and more brilliant tone is secured. In point of depth and volume, as well as in evenness of tone, throughout the entire register, and elasticity of touch, we know not whose manufacture is superior to Gilbert's. Those who have never tried them will be surprised to find such attainments made. The Æolian is soft and delicate, and as well adapted for the voice and for sacred music as the organ itself. In these, also, Mr. Gilbert has been making marked improvements within a few years, so that a delightful delicacy and purity of tone has been secured. As an accompaniment to the voice, particularly in the execution of sacred music, we know nothing sweeter, or more useful and applicable than these Æolians. For ourselves, we attach so high a moral value to influences of this sort, that we commend these instruments with great cordiality. We are glad to find them beginning to be so well appreciated. This house has applied about two thousand Æolians in the last eight years. They are now applying ten a week, and are unable to supply the demand. They are furnished at the Wareroom at the same prices as at the Manufactory, and the buyer may feel assured of fair dealing and upright treatment. mar19–1y

ST. MARK'S HALL.—CHURCH BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex Railroad from New York city.
The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange.
mar19–6t REV. S. S. STOCKING, M.A., Rector.

ST. ANNA'S HALL, NORTH ORANGE, N. J. J. D. BERRY, A.M., rector. (Late President of Shelby College, Ky.)
The *Hall* located on High street, in the central part of Orange so proverbial for salubrity of climate and beauty of mountain scenery, is designed to give the most thorough English, Classical and Ornamental education. As a "Ladies Family Boarding School," it will be *select*, limited in number, controlled by the kindest parental and religious discipline, and a desirable home for pupils.
Modern Languages, Music on Piano, Drawing and Painting will be taught by foreign and native teachers.
Those desiring information as to terms, course of study, references, &c., &c., will address the Rector for a circular.
☞ The next term will commence on Monday, May 2.
REFERENCES BY PERMISSION.
Rt. Rev. G. W. Doane, D.D. LL.D., Burlington, N. J.; Rev. J. L. Blake, D.D., Orange, N. J.; Rev. J. H. Morton, D.D., Phil., Penn.; Rev. J. L. Watson, D.D., Newark, N. J.; Rev. Messrs. Henderson and Southard, Newark, N. J.; Rev. Messrs. Adams, Stocking and Williams, Orange, N. J.; Hon. O. S. Seymour, M.C., Conn.; Dr. Babbitt, President of the Orange Bank; W. H. Vermilye, Cashier of the Orange Bank, and R. L. Patterson, Esq., President of the Mutual Benefit Life Insurance Company, Orange, N. J.
New York City.—Rev. Drs. Seabury, Turner, Haight, Johnson, Price, and Rev. R. Cox. J. W. Mitchell, Esq., No. 75 Nassau street; Gen. F. Pentz, President of the Mechanics Bank Association, Wall street; Floyd Smith, Esq., No. 80 Fourth Avenue; J. Van Norden, Esq., No. 45 Wall street; W. C. Dusenbery, Esq., No. 25 Nassau street. mar19–5t

REMOVAL.—After May 1, the Church School will occupy the building on the southwest corner of Fourteenth street and Seventh avenue. (mar19–?t) WM. B. STOUGHTON.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678**, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1p–1y LUCIUS HART.

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.
The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.
"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

ST. MATTHEW'S HALL, Port Colden, Warren county, N. J
THE WINTER SESSION.
The Eighteenth Session of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
This Institution is now accessible from New York in three hours and a half by the Central Railroad, and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.
For further information or entrance, early application should be made to the REV. P. L. JAQUES, Rector.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE & CO., 441 Broadway,
(Between Howard and Grand Sts.,) New York.
ALFRED MUNROE, WM. D. ABBATT. Jan 1p–1y

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5–tf No. 120 Bleecker street corner Wooster street.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, N. Y.
The plan of the Rector is to receive a very limited number of pupils, so as to ensure the comfort and privileges of the domestic circle, and at the same time avoid the objections which are supposed necessarily to attach to a large and crowded seminary.
A thorough and efficient course of instruction will be pursued in all the English branches, together with the Modern Languages, Music, Drawing, and painting in oil and water colors.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river; of the easiest access by railroad, being only fourteen miles from the city of Troy.
For circular, stating terms, with further particulars, address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y.
REFERENCES.
Rt. Rev. J. M. Wainwright, D.D., D.C.L.
Rt. Rev. W. R. Whittingham, D.D.
Rev. F. L. Hawks, D.D., LL.D.
Rev. Wm. J. Kip, DD. Ja 29–6m.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

C. S. BOURNE & BROTHER, BILL & EXCHANGE BROKERS, 12 Wall street, New York.
CHRISTOPHER S. BOURNE,
FRANCIS BOURNE.
ja29–3m

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.
Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread, Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid,		32,300 00	1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Seth Low,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THOMAS F. FRANK, 67 Varick street.
Treasurer: CHARLES P. BURDETT, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1852–3.
President: GEORGE L. WILLARD, Montague street, near Clinton.
1st Vice President: ALFRED G. STEVENS, 43 Fulton street.
2d " " FREDERICK W. WELCHMAN, 5 Douglass street.
Corresponding Secretary: GEORGE HALL, 291 Fulton street.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: T. D. MEIGS, Cumberland street, near Atlantic.
Trustees: Wm. W. Russell, Dan Marvin, B. J. Hathaway, M. H. Hyde, Henry G. Nichols, W. H. Beare, Charles H. Birney, A. Flower, F. A. Paddock, P. Donaldson, J. Blackmore, M.D., J. B. Pentreath, Geo. W. Southwick.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELEY'S SONS.
West Troy, Albany county, N. Y. Mar 5–1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every SATURDAY, for the Proprietor, at No. 9 Spruce street (up stairs), New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

marl–p JOHN HECKER, Proprietor.

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